

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



THE PUNISHMENT OF THE GRAVE



Author: Mawlana Zar Muhammad

Translator: Mawlana Abdullatif Choudhury

Typset/Revised: Saifullah Almuhammadi

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About This Book

Belief of interrogation in the grave is an extremely important subject that demands a deep study and understanding in Islamic theology. To place pen to paper pertaining such a deep topic is beyond my capacity. But, just as important as this topic, some modernists have criticized this matter and people are in confusion that can lead to kufr- infidelity. To remove and answer all kinds of misunderstandings and confusions regarding the punishment of the grave has become more important than the topic itself.

Notwithstanding my little knowledge, I have tried my best to gather evidences from the Holy Qur'an, and Sunnah and Ahadith, consensus of the Sahabah and the teachings of my scholarly elders regarding the punishment of the grave. With the grace and help of Allah, I have set my pen to paper on this essential topic.

The rightly guided scholars of Islam might slightly differ with some of my investigations but overall, a common element regarding this matter is that the tribulation and interrogation after dead, whether in the grave or not, is a true fact and clearly proven from the Holy Quran and Sunnah. Those who leave the world with faith in the Oneness of Allah will be able to see, feel, and comprehend the comfort and bliss in their respected graves which will lead them to paradise. Whereas those who rejected and died without Iman (faith) will, unfortunately, comprehend and feel the aftermath which includes punishment in the grave and abode in hell.

It is a grave mistake and misleading for the public for those (so called modernists) who claim to be “mujtahids” (jurists) of this era to reject and criticize such a well-known matter and belief of the Ahlus Sunnah wal Jama’ah (Sunni).

This book consists of an introduction which explains the sources and reasons for rejecting the interrogation in the grave and other important issues pertaining to this matter.

Secondly, the name of those sources and original texts from which proofs have been derived are mentioned under the footnote.

Thirdly, this book also consists of a detailed information, explanations, and a few examples in the light of logic, human intellect and from other various sciences regarding the root of today’s modernists and servants of nature.

Fourthly, this book also narrates some horrifying incidents of the grave people have seen with their own eyes.

Finally, because this matter is more clearly proven from authentic Ahadith of the Holy Prophet, a few words have been written regarding the status of Ahadith.

It will be very ungrateful of me not give thanks and mention those respected names who helped me with their utmost capacity and advised me with their wise consultations. Especially, I am thankful to Mawlana Kamal Uddin who sacrificed his precious time and took a huge part in helping me in my aim by searching for reliable books from different places. Mawlana (a scholarly titled) has also studied my book word to

word before it was out in the market with the intention of rectification.

After all our efforts, mistakes can still remain so respected scholars of Islam are requested to notify us should they come across any mistake in this book.

May Allah except this effort by his great Mercy and Blessing and also make it a source of salvation in the hereafter for the writer and his helpers. Aameen!

Mawlana Zar Muhammad
Teacher of Jamia Farooqia
Karachi, Pakistan

Translator's Note

After reading the author's note, respected readers understood now what this book is about and why has it been translated in English.

Today, in the whole world, almost everyone knows about Islam that has spread in every corner of the world.

The Holy Prophet is the last of the Prophets and the Seal of Prophethood. There is no more prophets or messengers to come after him. This Ummah is also the best Ummah out of all other nations. The Islamic Jurists have made a final consensus on this matter and in the belief of the Finality of Prophethood. The Holy Prophet has said,

“I am the Seal of the Prophets.

There will not be any prophet after me and you are the last of nations

(Ummahs);

there will not be any nation (Ummah) after you.”

(Hadith)

In the olden days, after the demise of a particular prophet, whenever there was a need for any revolution and development of the people, Allah would send another messenger among his people and sometimes for a few towns and tribes' guidance from darkness towards light and ignorance towards education. Some prophets have also been blessed with being messengers also.

Likewise, more or less one or two lakh 24 thousand prophets have been sent to this world for the favor and guidance of mankind. Because

the prophethood has ended, it is the responsibility of every individual of this Ummah to convey the message of Islam as much and far as he or she can.

Regarding the Prophethood and Messengership, the scholars differed in its meaning and the difference between the two. According to the most reliable and preferred statement is that there are differences between a Nabi (prophet) and Rasul (Messenger). Refer to **Kashful Istalahat** vol. 1 for details.

According to Imam Ahmad Bin Hambal, total prophets were 1 lakh 24,000 and 313 messengers. This is according to the narration of Hadhrat Abu Zar. Some are of the view that there were 315 messengers, and this is according to the narration of Hazrat Abu Umamah. Among many meanings is that messenger is the prophet who has been sent with a new divine book, new Law, and matters regarding religion.

Ever messenger is a prophet but not vice versa. (**Kashful Bari** vol 1).

So, whoever claims to be a Rasul or a Prophet after the clarification of the Holy Prophet being the Final Prophet, will become a liar and a kafir- outside the fold of Islam.

Thirty liars among whom are Musailama Bin Kazzab, Gulam Ahmad Qadiani etc. are still coming to lead people astray. The last of all these liars will be the anti-Christ, Dajjal.

We should be very careful regarding the tongue due to which most of the people will be in hell. For example, talking against or misinterpreting the Holy Quran, Sunnah, and any essentials of Islam.

Along with this, to mock and jester at a Sunnah of the Holy Prophet. Also, to reject the obligation of Jihad and to misinterpret the actual meaning of Jihad and Qital is open kufr- an act of infidelity.

The Jurists have quoted 4 types of of Kufr:

- 1) Kufr - Inkaar
- 2) Kufr- Juhood
- 3) Kufr- Inaad
- 4) Kufr- Nifaaq

1) Kufr- Inkaar is to reject the truth from the heart and by the tongue.

Majority of Kuffar (unbelievers) are linked with this kind of kufr.

2) Juhood means knowing and understanding the reality of faith by heart but rejecting by the tongue. This is the kufr of Iblees (Satan).

3) Kufr- Inaad means to understand very well from the heart and also to testify from the tongue but not ready to act fully upon the laws and commands of Allah. Even after knowing the truth and testified to it, he or she is not ready to leave his or her forefathers' religions. He is not ready to go against his desires and surrender himself to the Holy Qur'an and the teachings of the Holy Prophet. This is the kufr of Abu Talib and Heraclius.

4) Finally, Kufr - Nifaaq is that he or she testifies by his or her tongue only and pretends to act upon Islam while the heart is full of rejection and objections. This is Kufr-e-Nifaaq.

(Faizul Bari vol:1, p:71- Kashful Bari Vol:1, p:576).

Translator
Mawlana Abdulatif Choudhury

Preface

In the present time which is full of mischief and troubles, the modernists and the mischief-mongers have not hesitated an atom amount before objection on every major and minor essential and pillar of Islam. Day by day their objections are increasing solely because the truth is not according to their little, and weak power of understanding.

People are uttering words of plain Kufr on the basis of not understanding the wisdom of Allah and the Islamic Law (Shari'ah). May Allah save us from his wrath and grip.

Salah (prayer), the second pillar of Islam, is being interpreted as exercise and body building. Due to the western sciences of understanding and thinking, new objections and confusions are born everyday especially in the mind of our Muslim youths which is very poisonous and ineffective for the coming generation.

One question or objection does not get solved yet another thunder of problems come to the horizon. Muslims have been continuously and falsely accused from day one till today. Once Hadhrat Salman Farsi was asked by a polytheist of Makkah very critically that, "Does your Prophet teach you each and every single thing and even small things like answering the call of nature?". Hadhrat Salman Farsi replies without getting angry, "Yes. There is no need to be astonished about this, Our Prophet teaches us the etiquettes of every single thing. Once he was explaining the etiquettes of urinating. He told us not to face the Qibla (direction of

prayer) or put our backs toward it either. And also, to use three stones (in place of toilet paper).

Today, the non-Muslims are making propagandas and objections on Islam and the Muslims in every manner they can think of. This includes communication, speech, and writing. They also send their missionaries to the poor Asian countries for this purpose. Whereas, rightly guided Muslims today is being taunted very unfairly by using troublesome words like rioters, violators, fundamentalists, shortsighted, and racist. But the lantern of Islam will not go off by merely blowing at it.

This was not enough to satisfy the enemies of Islam. They also made their utmost effort to change the classical theory and system of Islamic education into their Kufr and western system. This was because they wanted to divert the Muslims from their authentic teachings of the Holy Qur'an and the Ahadith so that the reality of Islam does not remain within the Muslims.

This matter can be understood and substantiated with the English authors,

W. Hinter I.C.S writes regarding the Islamic Education system,

“For the better run and correct management of our country we utilized the Islamic method and benefited from its teachings. Within this time we also kept prevailing our method between the Muslims. When we became content on the new generation of Muslims under the Western method, we waved “goodbye” to the Islamic method forever. The consequence of our effort and experience of the past 75 years was that

this new method became very successful on closing the doors of Islamic politics on the Muslims.”.

Explaining the purpose of all this mentioned above, Lord Michael writes, “The purpose of our new westernized system of education was to bring up such Muslim who are Asian in their color and race but pure Western mentally.

Allah has made Islam the only one and true religion till the Day of Judgement. Today, we Muslims have become the barriers between our own religion. To keep Islam and Muslim active in their original state, it is very important to hold fast on the previous method of Islamic education. Also, to keep Westernization far out our way and reach.

When the Muslims start abandoning their own way and follow the Western Kufr way in every matter, then, they are responsible for any confusion and misunderstanding that arises within the Islamic Ummah. Among many of today’s innovations and objections, the modernists have confused and gone very far beyond the limits of creating suspicion and doubt in the heart of Muslims regarding the essentials and main beliefs of Islam. One of them is rejecting the belief of the punishment of the grave.

Some modernist Muslims have misinterpreted the verses of the Holy Qur’an, due to that a great number of our Muslim youths and the new generation are in deep doubt regarding the interrogation after death (whether in the grave or not). Some Muslims have gone so far on rejecting this matter and belief conspicuously.

(May Allah save us our Imaan from Kufr)

Human Intellectual Power is Limited

One of the first reasons of rejection is that they try to compare the reality of this matter on the scale and level of their own limited power of understanding. After which they start saying that these things cannot be solved by our small brains and intellect.

It should be known that Allah has made our boundary of understanding very limited. The propagation of the essentials of Islam does not depend on our understanding. There are many things apart from the belief of the interrogation in the grave that cannot be grasped by our brain power nor it is necessary. Whether we can understand it or not it is compulsory on every Muslim to have firm belief on the subjects of the Holy Qur'an and the Ahadith of the Holy Prophet. It is utmost foolishness of someone who rejects a matter regarding Deen (religious, way of life) just because he or she is not able to understand it.

Instead of using simple words in this regard the Modernists have named this kind of thinking as “Anti-logic” and “contrary to the human intellects”. They also misinterpret the clear verses of the Holy Qur'an and the tradition of the Holy Prophet. Therefore, according to the modernists or so called the new “Mujathids” of this era, crossing the bridge of Sirat and all the Mujizaat (miracles) of the Prophets are Anti-logic and not in line with their understanding. Whereas “Iman bil Ghaib” Belief in the Unseen which is proven by the Holy Qur'an and the Ahadith should be taken into strong belief and consideration instead of rejecting

and leaving no difference between themselves and Non-Muslims. A person who has Imaan (faith) and fear Allah in his heart will not go into such dangerous investigations. The quality of a devotee of Allah is to act fully with strong faith and reliance on the commandments of Allah and in the teachings of the Holy Prophet.

In Hadith Jibraeel, the Holy Prophet was questions regarding the definition of Imaan. The Holy Prophet replied (in its nearest meaning),

“To bring faith upon Allah, the only One and Alone, and on all the Divine Books (i.e. the original unchanged Bible, Psalms, Torah, and the Holy Qur’an which is not altered nor will it ever be). This is the Promise of Allah and also to bring faith upon all the Angels, on all the Prophets, and Messengers who have been sent by Allah. Also, on Destiny that whether good or bad is from Allah and on the Day of Judgement, on the life after death and resurrection, on the existence of Paradise and Hell and on the predicted signs of Doomsday.”.

The belief of the punishment of the grave is also proven by plenty Ahadith and verses of the Holy Qur’an due to which this matter and belief can not be rejected at all. More details regarding evidences on this issue will be coming along forth as the respected readers continue studying these pages. (Insha Allah).

Not only the respected Fuqaha (Jurists) of Islam but Ahadith has also defined what Imaan is. But today, the modernists have overlooked the definition and made up a new definition. In reality knowledge and practice are an obliged combination of Islamic Law (Shari’ah). To keep

this combination strongly progressing and powerful two firm weapons are very helpful or rather necessary. These two things are knowledge and practice.

Knowledge is always related to the human intellect and understanding. And the power and spirit in practicing upon this knowledge comes through active will power and firm intention. Along with the above mentioned two main elements and weapons a third powerful instrument is also very important and needed. This power is called wisdom. Without wisdom knowledge and practice most of the times lead to immoderation. Wisdom keeps everything in its correct balance and moderate. This moderation also plays a very big role in the field of Islamic theology and practice. Even worldly matters can not be solved without moderation. A Muslims should have knowledge and good understanding with full practice on it and at the same time, not forgetting to be wise, awake alert and moderate in every step of his or her life.

When the human intellect and understanding goes out of control then that person becomes suspicious and doubtful of everything. The Oneness of Allah and the Finality of Prophethood should be understood by every person who claims to be a Muslim and accept Islam as his or her true and only religion. And he should also understand and believe with certainty that the Holy Qur'an is the divine revelation from Allah. In other words, the divine and pure words of Allah and the Holy Prophet. He should act upon the commandments of Allah and the Sunnah of the Holy Prophet without any objection whether he/she understands is or not.

It is not necessary to understand the reason and wisdom of every particular of Islam and Iman (Faith).

The literal meaning of the Arabic word “Islam” is to surrender oneself and bow down completely accepting every order of Allah. There is a limit and boundary for everything. Likewise, the human intellect and understand also has a limit. It has not been given the power to grasp every single thing in this universe. For an example, the human eye. Allah has also created the light and power in the human eye but it can not see everything in every direction and far off distance at once.

When using this eye for far distance then this person faces such a position that now he needs to use a binocular to see clearly. Likewise, we can only use our understanding and intellect in the matters of belief and Deen to a certain limit only. After the boundary of the limit human beings are compelled spiritually, on having no other choice, to use and look through the Binoculars of the Divine Revealation i.e. The Qur’an and the Sunnah of the Holy Prophet.

At this point relying on the human intellect and understand without the help of the Qur’an and the Sunnah will be very harmful and misleading.

Poems (translation):

Whoever follows the path contrary to the Holy Prophet
shall never reach his destination.

Even in our worldly affairs and in many matters we often overlook and cannot be satisfied on our own thinking or knowledge which the

world accepts to be a mistake. We rather go to a reliable and knowledgeable person and try to solve our worldly matters. For example, a very ill person goes to the doctor. He listens very carefully to the doctor's advice and accepts his prescription. Instead of throwing objections and questions at the doctor he stays quiet and relies on his medicine and treatment. That time he does not think of his own "Itjihaad" in front of the doctor during his illness. Even the modernists forget their "Itjihaad" in front of the doctor during their illness. So now the doctor is more intelligent and respectable (in his/her own field) who is also a human being and forgetful. Isn't it the Holy Qur'an and the Sunnah and the commandment of Allah and the teachings of the Holy Prophet deserve much more and utmost right to be respected and not being objected and questioned pertaining every single matter of Deen? No one has ever seen anyone falling in an argument with the doctor regarding his prescribed elements.

Mawlana Muhammad Idris Khandhelwi writes in his book "Ilm Kalam", "Our investigation, study, and claim is that every single atom amount of thing and matter in this universe is not against or contrary to the human intellect and understanding. The reason for this is that when our intellect, brain power, and understanding can reach something easily and clearly; then we can decide if it is contrary or in harmony with our thinking and comprehending.

When the human brain does not even contain so much power from the beginning to grasp and understand everything then all these objections

and Western thinking and concern is useless.

Something being against the human intellect and understanding is one thing and not reaching the brain power and intellect is completely a different matter. Likewise, it should be understood that the interrogation, punishment and comfort in the grave is something pertaining to the World of Unseen. The human eye has only been created to be able to see worldly things, It does not have power to see what is going on in the skies, heavens, other planets etc. The interval between a person's death and the Doomsday, the Day of Resurrection is known Alam-e- Barzakh.

There is solely just no other alternative or choice other than accepting and surrendering oneself in front of the commands of Allah and true and wise teachings of the Holy Prophet.

One of the specialties of the Holy Prophet is that he has been shown Paradise and Hell etc. the Divine Order of Allah”.

Another reason for rejecting the belief of this matter is that most of today's youths and the modernists or “Mujtahids” of this era have shown their utmost interest in trying to understand Islam and Iman by their self-study of the Holy Qur'an and Ahadith. Obviously, they have to look through the translations of the Qur'an and Sunnah because of not being experts in the Arabic language.

They seem to jump and race in the field of Islamic Theology without a teacher. And, let it be known that this practice is very misleading without an expert and qualified teacher.

This is the reason why they say that, “After our self-study of the

Qur'an and Hadith we have not come across any verse mentioning the tribulation of the grave. Islamic students spend 6 to 10 years studying Islamic Theology with their respected and qualified Islamic teachers in their institutions.

After the maximum period of 8 years (more or less depending on the institution) they are certified as an “Alim” Islamic scholar. Some study further for another couple of years to reach the level of a Mufti (Jurist). The sacrifices and hardships these fortunate students of Deen go through cannot be explained in words.

After all of this procedure and journey between a student and a teacher, he (or she) reach a certain stage with his knowledge by which he is able to understand the Holy Qur'an and the Sunnah. Those with knowledge and piety (Taqwa) never claim to be an Alim or someone great. Such people are very small in their own eyes but very high ranked and elevated in the eyes of Allah.

The companions of the Holy Prophet never used to issue religious verdict (Fatwa) while there was someone more knowledgeable than them. They used to send people to one another (due to the former higher knowledge). Now, who has more knowledge and piety than the Holy Prophet and his beloved companions? These people were very careful in the matter of religion. Whereas among our youth there are groups of college and university students and graduates who study very little of Islamic studies and just rely on the translations of the Holy Qur'an and Sunnah. Let it be known that merely going through the translations and

studying by oneself is a major crime and totally misleading in the field of Islamic Theology.

A person learns the English language and relying on the that he starts studying all the books on medicine. He also understands everything. Then, he opens up a surgery, giving out prescriptions of death. What do the respected readers think of such a fool? No one will except him as a qualified doctor. No matter how intelligent this person and how understandable he thinks himself to be he has no other alternative other than appointing a qualified doctor as a teacher for himself. Until he does not go through a certain period of studies in medicine, oral and practical, he is very foolish person who thinks to be a big specialist in Medicine.

This example can be taken and placed on the field of education, whether mundane or its vice-versa. Till today no one has become something without the help and guidance of a teacher. All the various subjects in education are based on certain rules and regulations. Without these rules benefitting is meaningless. Students go through executing all the conditions, rules, and regulations based on their syllabuses. Otherwise, they will never reach their goal. And the above is a proven fact pertaining the secular western education. So, what do the modernists think of Qur'an and Hadith?

The Holy Qur'an is the divine pure revelation which Allah taught the Holy Prophet via Hadhrat Jibraeel. Then the Prophet conveyed the words of Allah to his companions. He was the only and best teacher for Sahabah (companions). The sayings of the Holy Prophet are also Wahi

(revelation). Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

He does not speak out of (his own) desire.

It is but revelation (to him). (Qur'an 53:3)

The Sahabah then conveyed the Qur'an and the Sunnah to their students who became to be known as Taabi'ee. After them there are students of Taabi'ee known as Tabi-Taabi'ee. Likewise, this chain and link of teachers is still continuing to this day and shall continue till Doomsday. The Qur'an and Sunnah has never been able to be altered. Who ever tried to bring any change to the original and present text of the Qur'an and Hadith fell in his own dug-pit forever. If regarding world sciences we have to put our own ideas to one side and listen carefully to what the teachers have to say; then how important will it be to sit in front of a teacher as a student for religious education and matters? This can be understood very clearly by the above-mentioned detail regarding the importance of a teacher.

Thus, it is a major crime and a very big mistake and sheer foolishness to say that there is no need of a teacher for learning Islam, Qur'an, and the Sunnah. If so much effort and sacrifice is thought to be necessary for worldly gains then how much effort should there be for religious aims.

It is compulsory for a Mufassir (commentator of the Qur'an) to be an expert in the following sciences:

1. Etymology
2. Syntax
3. Hadith
4. Fiqh
- 5) Adad
- 6) Vocabulary
- 7) Principle of Hadith,
Fiqh and Tafseer
8. Aqaaid
- 9) Kalaam

Some people have said that a Mufassir has to be very intelligent and knowledgeable in 15-20 sciences. After all this he will be capable to do Tafsir (commentary) on the Holy Qur'an.

Therefore, now it can and should be understood that how wrong it is to be self-opinioned regarding the Qur'an and the Hadith, and also how misleading will it be for those who reject and object on a Qur'anic or Sunnah matter without the full knowledge as explained above?

The Holy Prophet has said that, “A self-opinioned person regarding the Holy Qur'an should make the hell fire his abode.” (Tirmidhi)

The Comfort and Discomfort in the Grave Proven From the Holy Qur'an and Hadith

Hadhrat Mufti Muhammad Shafi Uthmani (of Pakistan) writes in his tafseer “Ma’ariful Qur’an that the punishment of the grave and its honour and comforts and blessings after death is proven from the consensus (Ijma) of this Ummah i.e. Sahabah etc. Ten verses of the Holy Quran and also approximately 70 authentic Ahadith Mutawatir explains this matter much more clearly.

Sometimes a verse or a command in the Holy Qur’an is not clearly understood but the details regarding such a verse or a command is present in the Ahadith. Sometimes, one verse of the Holy Qur’an explains another verse which was not so clear. And at times, the Ahadith explains verses of the Qur’an. For example, the command and order of the Salat (prayer) is in the Holy Qur’an but how many Rakat (units of prayers) and how many times (of prayer) during the day and night? These details are found in the Ahadith and sayings of the Holy Prophet.

Just because something is not clear enough in the Holy Qur’an, it is not enough to reject and object on such a matter. The Jurists have written that even if someone rejects half a verse of the Holy Qur’an or a part of a Hadith of the Prophet then this is sufficient for him to be emerged outside the fold of Islam and Iman (faith). Likewise, to laugh and mock at any Sunnah- practice of the Holy Prophet will also entail Kufr on such a

person. His/her marriage will also be breached because marriage is not valid between a Muslim and a Non-Muslim. If a he/she dies in this state, then he/she will be buried with the Non-Muslims. (for details look up the reliable books of Fatawa (religious verdicts)).

A Few Evidences from the Holy Qur'an

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٢٦﴾

It is the Fire which they are presented morning and evening. And on the day of the Hour (of final judgement) will take place, (the order will be released):

“Admit the family of Pharaoh into the most severe punishment.” (Qur'an 40:46)

Hadhrat Abdullah bin Mas'ud commentates on this verse that, “Everyday in the morning and in the evening Pharaoh and his followers are brought in front of the Hell-fire in the form and model of black colored birds. And they are told that this shall be your dwelling place (forever).”

Hafiz Ibn Kathir Imaduddin Shafi writes commenting on this verse that

وهذه الآية اصل كبير في استدلال اهل السنة على عذاب البرزخ في القبور

This verse is a heavy and a major proof for the Ahlus Sunnah wal Jama'ah regarding the punishment of the grave.

Hadhrat Mufti Shafi writes on this verse that, "This verse is an evidence (Daleel) on the punishment of the grave and plenty authentic Ahadith (Mutawatirah) and Ijma- consensus of the Sahabah and Fuqaha- Jurists of this Ummah also agree on this matter. Their agreement is also a proof regarding the laws of Deen. Imam Bukhari also agrees on this matter and takes the above verse as a solid proof regarding the existence of the punishment of the grave.

Hafiz Ibn Hajar quotes the statement and commentary of Imam al-Qurtubi who is an eminent and widely accepted commentator of the Quran born in Cordova, Spain during the Muslims era of the government. This very respected Imam al-Qurtubi says, "According to a great number and majority of the religious jurists and scholars' opinion, this (عرض i.e. making them stand by the fire and showing them their final abode) will take place in Barzakh (the interval between death and rising again) and this verse is a common and clear proof regarding the punishment of the grave. (Note: This evidence is not pertaining to Pharaoh and his followers but all those who died on Kufr and rejection.)

This punishment shall take place after death till Doomsday. This interval is known as the World of Barzakh (علم برزخ). Regarding the Day of Judgement, the Qur'an mentioned in the same verse that the angels will

be ordered on the Day of Resurrection to throw them into Hell and give them sever punishment. This will take place after rising from their graves.

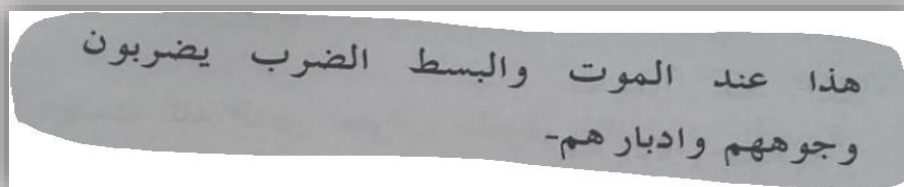
وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

Who is more unjust than the one who fabricates a lie against Allah or says, “Revelation has been sent to me”, whereas no revelation has been sent to him, and the one who says, “I would produce the like of what Allah has revealed.” If only you could witness when the unjust are in the throes of death, and the angels stretch their hands (and say), “Out with your souls. Today, you shall have your punishment, a punishment of humiliation, because you have been saying about Allah what is not true, and have been showing arrogance against His verses.” (Qur’an 6:93)

Allamah Ibn al-Qayyim writes in Kitabur Rooh, the punishment which has been mentioned after the extraction of the soul in the beginning of the punishment of the grave. If this is not accepted, then the angles addressing the dead in the above verse will become meaningless, and our belief in that angles never lie nor disobey Allah.

So, this shows that there is punishment after death. Imam al-Bukhari also accepts this verse as a proof.

Hafiz Ibn Hajar quotes the narration of Hadhrat Ibn Abbas that



This punishment mentioned in this verse will take place at the time of death for unbelievers and the word البسط (.....) means that the angels will be beating them on their faces and backs.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾

Because of their sins they were drowned, and then admitted into the Fire. So they found no helpers for them besides Allah. (Qur'an 71:25)

The word فَأُدْخِلُوا in this verse carries the prefix ف. According to the Arabic grammar, this indicates towards Ta'qib Bila Takhir (تعقيب بلا تاخير) which means that they were involved in the punishment straightaway after death without any delay. And obviously, this is not punishment of Hell that will begin on the day of Qiyamah (Doomsday).

So, without any alteration, the meaning of the punishment mentioned in this verse has to be taken prior to the resurrection. This is

the punishment of the Barzakh; in other word, the grave.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Allah keeps the believers firm with the stable word in the worldly life and
in the Hereafter; and Allah lets the unjust go astray; and Allah does what
He wills. (Quran 14:27)

Commenting on this verse Imam al-Bukhari, may Allah have mercy on him, quotes a narration including the following words, “ Then the believer give witness that there is no god but Allah and Muhammad is his Prophet (فذلك قوله). Therefore, this is the correct meaning of the verse (... يُثَبِّتُ اللَّهُ) which is regarding the punishment of the grave.

وَلَوْ تَرَىٰ إِذِ اتَّوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

Only if you were to see (them) when the angels take out the souls of those who disbelieve, beating their faces and their backs, and (saying)

“Taste the punishment of the flaming Fire. (Qur'an 8:50)

Allah, the Almighty, is mentioning the shameful condition and interrogation of Barzakh in these verses of the Holy Qu'ran. This interval of Barzakh is just the introduction of the Hellfire.

Explaining this verse, Hadhrat Allamah Shabbir Ahmed Uthmani writes in his Tafsir, “A number of commentators (Mufasssireen) have included this verse pertaining the Non-believers (Kuffar) of (the Battle) Badr i.e. those Non-Muslims who were slayed and killed in the Battle of Badr. The angles were beating them on their faces and their rears. But according to the strongest opinion of the majority (of Muffasireen) the most preferred view is that this verse includes all the Non-believers.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

And among those Bedouins who are around you there are hypocrites, and among the people of Madīnah as well. They are adamant on hypocrisy. You do not know them. We know them. We will chastise

them twice, then they shall be driven to a terrible punishment (in the Hereafter). (Qur'an 9:101)

Regarding the punishment of the grave, Imam al-Bukhari has this verse also as a proof pertaining this matter.

Hafiz Ibn al-Hajar quotes a narration from Ibn Abbas that he says, “The Holy Prophet delivered a sermon on Friday for Jumu’ah prayers. Then he ordered someone to leave because he was a hypocrite. (After this the full Hadith was narrated.)

This narration of this Hadith was ended with the following words: Allah degraded and shamed the hypocrites. This is the above mentioned first punishment out of the first two. The second is the punishment of the grave.

After this the narrator quotes the saying and opinion of at-Tabari. Allamah at-Tabari says regarding the above mentioned verse that one of the punishment is the punishment of the grave without any doubt and the second one has many possibilities.

قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ



They will say, “Our Lord, You gave us death twice and You gave us life twice.

Now we confess our sins. So, is there any way to come out of here?”

(Qur'an 40:11)

Allamah Alusi writes in his Tafsir Roohul Ma'ani that this verse pertaining the punishment of the grave is a solid (proof) according to the majority of the scholars.

The reason for this is that the Non-believers have proven two punishments for themselves. One, obviously, is in this mortal world. Therefore, the second must be the punishment of the grave.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى



As for the one who turns away from My message, he shall have a straitened life, and We shall raise him blind on the Day of Judgment.”

(Qur'an 20:124)

Ibn al-Kathir writes that Abu Saeed says under the words مَعِيشَةً ضَنْكًا that their ribs will be crushed by collision of both side walls of the inner grave.

Hadhrat Abu Hurairah says that the words “straitened life” means

the punishment of the grave. These places will be very straitened for severe torture. The Isnad (chain of narration) of this hadith is excellent.

Imam al-Qurtubi has also mentioned a similar saying of Hadhrat ibn Masud in his Tasfir something nearest to the above explanation.

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

And We will certainly make them taste the nearer punishment before the greater punishment, so that they may return. (Qur'an 32:21)

الْهٰكُمُ التَّكَاثُرُ ﴿١﴾ حَتّٰى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾
كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

You are distracted by mutual competition in amassing (worldly benefits), until you reach the graves.

No! (This is not a correct attitude.) You will soon know (the reality).

Again, you will soon know. (Qur'an 102:1-4)

Ibn Jarir writes commenting on this verse that (١) الْهٰكُمُ التَّكَاثُرُ i.e. until you approached your graves and you are buried in them. These verses are clearly explaining or rather proving that the belief of the existence of the punishment of the grave is correct and truly proven. Hadrat Ali says that, “We were in doubt regarding the punishment of the

grave. Therefore, the above verse was revealed. (١) to ثُمَّ كَلَّا أَلْهَكُمُ التَّكَاثُرُ (٤) . After this revelation, our unsureness and doubt pertaining this matter was washed away and never return back.”

There are many more verses apart from the cited verses mentioning the punishment of the grave. For more details and information on this issue refer to “Sharhe Fiqhul Akbar and also Kitaabur Rooh by Ibn al-Qayyim.

Punishment of the Grave (the Interval) and the Bible- Ioqa

There is a story (event) of Loqa related towards Hadhrat Isa written in the 16th chapter of the Bible and 19th verse under the fowling heading.

An example of a rich and a poor person:-

The rich person used to live in comfort and luxury. Both of them passed away. It is mentioned in the 22th verse of the Bible that when a poor person died, the angles took him and placed him on Hadhrat Ibraheem’s lap while the rich person was sent between the world of Barzakh for the soul to be punished. Once while he was getting punished his eyes fell on Hadhrat Ibraheem’s lap and he recognized the poor person. On seeing him in his honored position of never-ending success and comfort he shouted out, “O Ibraheem! O my father! Have mercy and pity on me and send this poor person to me so that he can cool my body with the water in his finger because I am suffering in this fury, sever punishment. After that the rich person requested Hadhrat Ibraheem to send this poor person

back to the world so that he can warn my household members prior to their ending up over here in this punishment. I have five brothers and I wish them to learn a lesson and take heed from my terrible situation.

The respected Prophet replies, “They have the company of Prophet Musa and other messengers”. He replied, “Maybe if someone from the dead goes to them they will believe him and repent from their sins.”

Hadhrat replied, “If they are not obeying and listening to the Prophet who are alive presently in the world then surely they will not listen to the dead.”

Two matters are understood here from this story in the Bible Loqa related towards Jesus (Isa). Firstly, the punishment and comfort both are proven clearly in this story which has occurred and will take place after death in the grave (عالم برزخ). Second issue which is also very clear is that after death no one has returned, nor will anyone be able to return to the world.

(Look up Bible Loqa Ch. 16 verse 19 via Imul Kalaam p. 248)

The Status of Ahadith in Islam

Before mentioning those Ahadith that prove the existence of the punishment of the grave, to have some information and basic details regarding the rank of Hadith in Islam seems very important and helpful for the readers.

The Foundation of Shari'ah and Deen in the Holy Qur'an

There are only four major sources from which laws, rules and regulations regarding Islam can be deducted. They are the main headquarters and centers of Usoolul Fiqh (Principles of Jurisprudence):

- 1) The Holy Quran
- 2) Sunnah
- 3) Ijma (Consensus of the early noble personalities of Islam)
- 4) Qiyas

Actually, the fourth principle is a branch of the third. Nothing else is acceptable other than these four. Among these four principles, the Qur'an comes first before everything else. Nothing can be decided without the foundation of the Holy Qur'an and secondly, the Ahadith. The Holy Qur'an is the authentic Divine Words of Allah in the form of exalted book.

The level of Ahadith comes straight after the Holy Qur'an and it is known as Minor Revelation (Wahi Khafi). Allah has distributed every creation and carry out commands in the method and manner he wishes. It is not befitting to question Allah as why and how He does certain things or those things He did. Rather, man and the genera of Jinn will be reckoned on the Day of Judgement. Also, questioning will take place after death whether in the grave or in some animal's abdomen or in the abdomen of a beast. (This will be explained further in the coming pages).

After the readers have understood the above-mentioned details then now it should be easy to understand the duty of the Holy Qur'an is only to command the principles. Further details and explanations of the Qur'anic verses are found on the tongue of the Holy Prophet which also comes under the category of Wahi (Revelation) but that Wahi is classified as Wahi Khafi (Minor Revelation). The Holy Qur'an mentions the main duties and responsibilities of the Holy Prophet and one of them is translating and explaining the verses along with their inner meanings when it is necessary. Conveying all the commandments of Allah and explaining and teaching the Ummah all the etiquettes and other rules and regulations pertaining the Islamic affairs also comes under the obligation of the Holy Prophet's mission.

There are many things in the Qur'an and Ahadith the entire Ummah cannot understand without the explanation and blessed teachings of the Holy Prophet. Therefore, no doubt remains regarding the Holy Qur'an and Hadith being the two main foundations of proof.

The companions understood the meaning of the Holy Qur'an and Hadith more than anyone else in this Ummah. They acted upon the teachings of the Holy Prophet and conveyed all those sayings they have heard directly from him. They also conveyed all those practices of the Holy Prophet which they have observed with their eyes to their students and next generation. They are known as Tabi'e. Each Sahabi (companion) was a complete example of the Holy Prophet's lifestyle.

They dint not even dare to create a slight amount of alteration in the traditions and practice of the Holy Prophet.

There is no second example of their sacrifices given for Deen. That is the sole reason that their stage of belief and trust in Allah after the Holy Prophet was the highest. That is also the reason why they had so much infinite love and honor for Allah and the Holy Prophet as well as Allah's commandments and the Holy Prophet's teachings. Later on when Islam had spread all over the world, eminent scholars of that time, many of whom were Tabi'e, felt the extreme need to put further light on their knowledge and investigations from the Holy Qur'an and Hadith in their respected circles in various forms and method.

Therefore, Allah created such fortunate people according to the need of their times and also blessed them with such amazing God-given capabilities that till today and Insha Allah, up to the Day of Judgement this Ummah will be depending on their teachings, Ijtihad, Principles of Jurisprudence (Usool), and other sciences which the true deputies of the Prophet, Sahabahs and Tabi'es have created from the light of the Holy Qur'an Ahadith. This is one of the specialties of this Ummah.

The permissibility of Ijtihad is also mentioned in the Holy Qur'an and Ahadith. After 1400 Hijri years, hardly do we have people with those kinds of abilities. Taqwa (Allah-conscious, piety), ability of Ijtihad, vast knowledge of plenty sciences etc. are a few things that are require from a person doing Ijithad and we do not have people with these pre-requisites of Ijtihad nowadays. Therefore, the door of Ijtihad Mutlaq- self deduction

from the Qur'an and Hadith etc. has been closed; this is the Fatwa of this era.

Thereby, till Doomsday every individual of this Ummah, no matter how much knowledge he or she have, will have to benefit from the teachings of our righteous ancestors of the noble era of Islam.

Ahadith Pertaining to the Punishment of the Grave

There are plenty of Ahadith of the Holy Prophet in which the proof of this matter is a crystal clear.

Hafiz ibn Humam Hanafi رحمه الله (d. 861 A.H.) writes in his most famous and reliable book “Fathul Qadir”, “The rank and category of those Ahadith regarding the punishment of the grave are Mutawatir and of Tawatur is Kufr (infidelity). For more details look up “Fatawa Alamgir” and “Fathul Qadir”.

Allamah Jalaluddin as-Suyooti رحمه الله, in two of his books “Sharhus Sudoor Fi Ahwalil Mawta wal Quboor” and “Albudoorus Safira Fi Ahlwalil Akhira, has gathered a huge number of Sahabahs and also mentioned the name of every companion who have narrated Ahadith regarding this matter from the Holy Prophet ﷺ.

The Ahadith on the Grave are Mutawatir

The above-mentioned author is also an expert in the field of Hadith and Tafsir.

Therefore, according to him these Ahadith are authentic and the chain of narrators reached to the Holy Prophet ﷺ i.e Tawatur. The readers are requested to study the above-mentioned two books.

The total narrators of Ahadith pertaining this matter reach up to 40. Allamah as-Suyooti رحمه الله has quoted 70 Ahadith in his book about the punishment of the grave. Some of these Ahadith will be mentioned with Hawala (origin of proof) as follows:

1. Hadhrat Zaid bin Thabit رضي الله عنه says, “The Holy Prophet ﷺ was going to Bani Najjar’s garden riding a mule. We were also with him. Suddenly the mule began to dive and be haughty. It was just about to throw the rider off. Five graves were investigated in that place. The Holy Prophet ﷺ asked the Sahabi, “Does anyone know who these dead people are in the graves. One of them replied, “Yes, O Prophet of Allah. They are the people who demised in the ages of ignorance and darkness. They were polytheists.”

The Holy Prophet ﷺ said, “If I did not fear that you people will leave the dead unburied then I would have requested Allah to reveal the punishment of the grave in front of you which I am able to see.” Then the Holy Prophet ﷺ faced towards us and said, “Seek refuge from the fire of Hell.”

The Sahabahs said, “We seek refuge from the fire of Hell.” The Holy Prophet said, “Seek refuge from the punishment of the grave.” We replied, “We seek refuge from the grave.” The Holy Prophet said, “Seek refuge from all types of mischief and trouble pertaining the human evil eye.” The people replied, “We seek refuge from all kinds of mischief inner and outer.” The Holy Prophet said, “Seek refuge from the mischief of the Anti-Christ Dajjal.” They replied, “We seek refuge from the mischief of Dajjal.””

2. It is related in Bukhari and Muslim that Hadhrat Anas quotes a narration on his authority of the Prophet that he has said, “When the people walk off after burying their dead corpse, the dead is able to hear the footsteps of those leaving him. After the people have gone out of sight, two angels confront him and make him sit up in the grave.

They ask the dead regarding his opinion pertaining that person who used to live among them whose name is Muhammad. If that dead person is a believer than he replies, “I give witness that this person is the servant and messenger of Allah the Almighty.” After that he shall be told to look toward the Hell-fire. In the meantime, the angels will say that Allah the Almighty has saved you from this torture of the Hell and granted you Paradise.”

The dead will be looking at both Paradise and Hell while his inner grave shall be expanded very wide up to 70 yards. Everything and the surrounding will turn green (color).

Punishment by a Metal Hammer in the Grave

And when a Non-believer or a hypocrite is buried in his grave he will be asked the same question as above. The dead will reply in the negative and express his ignorance. He will say, “I do not know. I used to utter what I heard other people said.” On hearing this reply the angels will say, “You do not know anything.” Then he/she will be beaten continuously by the hammer and metal instruments of the angels. Apart from the man and Jinn every other creation will be able to hear the noise of this punishment.

It is mentioned in one narration that there is no doubt that the criminals will be punished severely in their graves which can be heard by the animals and quadrupeds. That is because the commandments of Allah and the entire Islamic Law, Shariah is only obliged for the mankind and Jinnkind. Also, reckoning will take place only on these two creations, hence they have to bring belief upon the unseen things mentioned in the Qur'an and Hadith. And only good actions are expected from them. It is against the wisdom of Allah to give them power to listen to the punishment of the grave whereas in the case of the remaining creation of animals etc. are not obliged to the Shari'ah and neither shall they be reckoned on Doomsday. Therefore, they can listen.

Punishment Due to Carelessness from Splashes of Urine and Being Double Faced

3. Hadhrat Abdullah bin Abbas narrates that once the Holy Prophet passed by two graves. The Holy Prophet said, “These two people are punished in their graves. The reason of their punishment is not that big and major. One of them is being punished due to being very careless and lazy regarding the drops and splashes of urine. And the other is being punished due to being two faced.

Therefore, the Holy Prophet got hold of two branches of a tree and dug it in the surface of both of the graves. Then he said, “The punishment might be decreased due to these branches until they do not go dry.”

4. There is a Marfoo narration in Mujam Tabrani:

اتقوا البول فانه اول ما يحاسب به العبد في القبر الحديث

Save yourselves from (splashes of) urine because this will be the very first thing which will entail the punishment and Wrath of Allah on the dead.

Likewise, there is a narration which says:

استنزهوا عن البول فان عامة عذاب القبر منه

Exercise cleanliness and purity (especially) from urine because the punishment of the grave will mostly be due to carelessness from the drops and splashes of urine. (Ibn Majah, Mustadrak)

5. Bukhari narrates on the authority of Hadhrat Abu Ansari that the Holy Prophet came outside after sunset. At that time, he heard some dreadful noise and said, “The Jews are being punished in their graves.”

6. Hadhrat Abu Hurairah narrates a lengthy Hadith, of which some sentences are given below.

“The earth is ordered to gather itself as a whole and pounce at once on the dead. Due to this his ribs will be crushed into pieces.

This punishment will continue till the Day of Reckoning

7. Hadhrat Aisha related on her own authority that once a Jew female came to her and mentioned the punishment of the grave saying, “Allah saves you from this punishment.” Then she asked the Holy Prophet about this punishment. The Holy Prophet replied, “Yes! This punishment is undoubtedly true and a fact.” Hadhrat Aisha says that, “After this he used to constantly seek refuge from the punishment of the grave. He used to pray a lot for salvation.”

8. Abu Dawood, Hakim and Baihaqi narrates on the authority of Hadhrat Uthman that he says, “The Holy Prophet passed by a corpse. People

were burying the dead.” The Prophet said, “Supplicate for the forgiveness of your brother and ask for steadfastness on his behalf because now he will be questioned.”

9. Sahih al-Bukhari quotes a long narration on the authority of Hadhrat Samura bin Jundab that it was a daily routine of the Prophet that he used to ask his companions everyday after the dawn prayers if they dreamt anything last night. If so, then they used to relate the whole dream in front of him. And if there was no one who saw a dream, then the Prophet used to tell the companions his dream. One day when he asked the companions, they replied in the negative. Then he said that, “Today I have seen a dream. Thereafter, he spoke in detail. The punishment of the grave has been mentioned in this Hadith. After this lengthy narration Allamah ibn Qayyim says:

وهذا نص في عذاب القبر فان رؤية الانبياء وحي

This hadith is crystal clear and a heavy authentic reliable proof pertaining the existence of the punishment of the grave. It should be also be known that dreams of Prophet of Allah is also included in the revelation (Wahi).

Hadith 10: Baihaqi quotes the narration of Hadhrat Ibn Abbas that the Prophet addressed Hadhrat Ibn Umar as follows, “ Oh Ibn Umar! Tell me what will be your condition and situation when a pit of 1 ½ yards and one hand span long and one hand span in length and half a yard and one hand span wide will be dug for you. Then, the angles of questioning,

Munkir and Nakir, will come to you, very dark in color and complexion dragging their hair on the ground.

Their vocal cord will sound like thunder and lightning and their eyes will be fright-looking and darkening. They will dig you from the ground with their own teeth and make you sit up. They will scare you.”

Hadhrat Ibn Umar asked, “Oh Prophet of Allah! Will I be in the clothing of Iman and piety (Taqwa) even in such a time and situation?” The Prophet replied, “Yes!” Then, the Sahabi said, “Then it will be enough for them by the grace and order of Allah the Almighty.”

Punishment of the Grave and the Prayers of the Prophet

It should be known that every now and then the Holy Prophet especially after every Fard Salaat used to seek refuge with Allah the Almighty from the punishment of the grave. Below we will mention some of those duas which he used to make in his daily prayers as proven from authentic Ahadith.

(١) اللهم رب جبريل و ميكائيل و رب اسرافيل اعوذ بك من حر النار
ومن عذاب القبر (اجرمه النسائي p1243 v.8)

(٢) اللهم انى اعوذ بك من الجبن واعوذ بك من البخل واعوذ بك من ان ارد
الى ارذل العمر واعوذ بك من الجبن واعوذ بك من فتنة الدنيا وعذاب القبر
(Bukhari: Sharif-P 181 .v11)

(٣) اللهم انى اعوذ بك من العجز والكسل والجبن والههم والبخل
واعوذ بك من عذاب القبر و من فتنته المحيا والممات

(Bukahari- P59. v7, Muslim P3079. v4)
٤ اللهم انى اعوذبك من فتنة النار، وعذاب النار- وفتنة القبر، وعذاب
القبر الخ (Muslim - Bukhari)

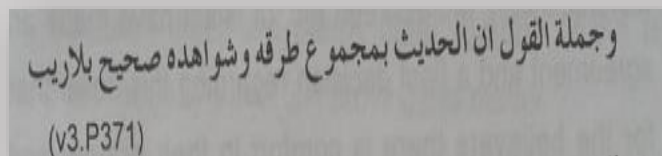
5) The Holy Prophet made a special dua (supplication) on behalf of his beloved daughter Hadhrat Zainab for the easiness of the grave (upon her) which was accepted. The words (of dua) are given below.

فسألت الله عز وجل ان يخفف عنها ضيق القبر
(Asadul Ghaba - Khairul Fatawa)

The above-mentioned duas (supplications) are proofs for the punishment of the grave. Also, these proofs have been taken from authentic books of Ahadith. So far, we have gathered 14 Ahadith that show the Holy Prophet frequently used to seek with Allah from the punishment of the grave. Apart from these 14 Ahadith there are plenty more Ahadith proving this matter very consciously. But for those who are very sincere in their hearts and are really searching for the truth, then one or two evidence is more than enough.

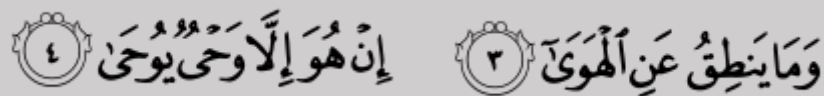
**Ahadith on the Punishment of the Grave and the Investigation of
Allamah Albani**

The author of “Silsilatul Ahadith Sahihan” Allamah Albani writes after mentioning and quoting various Ahadith on proving the above matter that,



The summary of the above quote is that all those narrations pertaining to the punishment of the grave are authentic from all the four corners without any doubt whatsoever. This includes all the various chains of different narrations.

Nevertheless, the Holy Qur'an has also mentioned it whether it is included in the recitation or not i.e. Matlu or Ghair Matlu. It has been revealed as Wahi to the Holy Prophet and he has explained everything in detail whenever it is necessary. The Ahadith and those sayings of the Prophet regarding Deen and Shari'ah are also Wahi- revelation. This is known as Wahi Khafi, Minor Revelation. The Holy Qur'an also indicates towards this type of revelation.



He does not speak out of (his own) desire.
It is but revelation revealed (to him).
(Quran 53:3-4)

Consensus of the Ummah on this Matter

All the initial and deputy of the scholars, Jurists, Fuqahas, Muhadditheen, Mufasssireen etc. of Islam have come to an agreement of the belief that for the believers there is comfort in their graves and punishment for the wrongdoers. This agreement is known as Ijam-e-Ummah i.e. consensus of the elder scholars of this Ummah. After the Qur'an and Hadith, the next source or solid proof is Ijma-e-Ummah (consensus of the Ummah). (For further details refer to Mufti Rafi Usmani's compilation on Ijma- Urdu.)

Who Rejects the Punishment of the Grave?

From the older deviated groups such as Malahida, Kharijites, Mutazila, and Murjia which still exist in the world today reject the belief in the punishment of the grave. But today, a great mass of our Muslim youths known as “modernists” also reject it. Allamah ibn Hazam writes that a sheikh of the Mutazila group Dherar bin Amr al Gitani rejected the belief of the punishment of the grave. Those Kharijites whom we have met also reject this matter.

Ahlus Sunnah and Bishr bin al Mutanir and al Jubaiy and the remaining Mutazilis believe in the existence of the punishment of the grave. We also believe in it because there are plenty clear Ahadith of the

Holy Prophet proving this matter.

(al Milal wal Minhal)

The deviated groups who reject his matter says that once a person is dead his soul has been extracted, then he is totally useless. He (the dead) cannot feel anything, neither comfort nor pain because there is no life remaining in the body.

To answer the question in the grave and then to feel the comfort or punishment in the grave entail life and soul before these things occur. Therefore, how can these things happen with a dead person when there is no life left in him?

(Shari Aqaaid)

It should be known that the level of thinking of the deviated groups have no head or tail. Their thinking is completely against the Holy Qur'an and Sunnah as well as the consensus of the Ummah and the agreement of the Jumhoor.

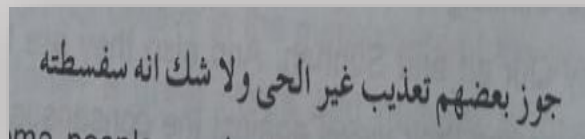
Insha Allah, in the coming pages extra light will be drawn on further clearance and explanation on this matter. Details will be taken from the famous and reliable authentic books and writing pertaining Aqaaid (Beliefs) and Ahadith. Let it be known the Islamic Shari'ah is not dependent on the human understanding. Therefore, whether we

understand something in the Quran and Sunnah or not we will have to compulsorily believe and accept every message and command they contains.

Some people believe that the comfort and punishment after death in the grave is only related to the body; the soul is completely not included in feeling this comfort or punishment.

This is the thought and belief of Muhammad bin Jarir Karrami, Abdullah bin Karram, Abul Hussain Salihi and their followers. If we think a little over their belief we will come to the conclusion that it is nothing but sheer stupidity to believe and say that the soul has no connection with the body during comfort and the punishment.

Therefore, Allamah Shamsuddin Ahmad bin Musa al Khiyali writes refuting the thinking and belief of the Karrami sect that:



Some people are in the positive opinion pertaining the possibility of the dead body's comfort and punishment after dead without the soul. This is also undoubtedly nonsensical thinking. Even though they seem to believe the punishment and comfort of the grave, but their claim is similar with those who do not believe in it at all. The only difference is that they say the dead will be comprehending and feeling the behavior of the grave with the dead but without the soul. How can the dead feel anything without the soul?

In the light of the Qur'an and Ahadith, all scholars and Jurists agreed on the existence and proof of the punishment of the grave. There is no doubt whatsoever pertaining the punishment and comfort of the grave. But the rightly guided scholars differed a little bit regarding the form and situation of the punishment in the grave.

A Subtle Point Made by Imam al Bukhari

Hafiz ibn Hajar says that Imam al Bukhari has entitled the chapter on the punishment of the grave in his book without mentioning the body with the soul or only the body. He has just proven the existence of the punishment in the grave. The reason to this is that the scholars of Islam have differed regarding the body being punished with the soul or not. None of the possibilities can be given a definite preference over another.

Hadhrat Allamah Anwar Shah Kashmiri says that there are two statements of the Ahlus Sunnah. 1) Only the soul will be punished. 2) The body along with the soul will be punished.

The Sufias are in the opinion of another body similar to the mundane body will be punished which is in the World of Mithal (عالم مثال) and that the body is known as بدن مثالی. Soon we will discuss in detail regarding the difference opinions mentioned above. Before further explanation, we would like to address a well-known question among the deviated groups. And that is they say that not everybody dies a normal

death, people are attacked and even ate by wild quadrupeds and animals. People are also burn to death. They also drown in water and die. Large fish in the sea like the shark attack human beings and bite them into pieces etc.

The Person Worthy of Punishment will be Punished Whether in the Grave or Not

Under all these above-mentioned situations of death, and the dead body being into pieces etc. Hence, what is the meaning of the punishment or comfort in grave?

Now, the answer will be given along with further investigations and explanation in detail. By the Grace of Allah, this will suffice and pour water (answer) over all our questions and misunderstandings.

1) Both the soul and body will be punished.

A large number of Ulamas (scholars) are of this opinion that the soul and the body are punished in the grave, vice-versa. This means that the soul is entered again in the body after the worldly death. But this time the situation of the soul entering the dead and bringing it back to life will not be exactly like the mundane life. There will be a lot of differences between both lives. The soul is just connected with the body after death. It will not be entered fully like in this world. Most of the scholars say that the slight connection of the soul with the body will create some strength in the entire part of the body due to which the dead will only be able to

answer the questions and feel the comfort of the punishment. This kind of life will be totally difference from the mundane life which will last only till Doomsday. But there is no doubt regarding the soul feeling the punishment along with the body.

Allamah Shamsuddin al Qashestani al Hanafi writes:

والمعذب فى القبر كحى بقدر ماينال به وهو اقرب الى الحق

The dead who is being punished in the grave is given that much life by which the dead can feel the punishment. This statement is the nearest in being 100% correct and perfect.

Evidence of this matter will be given further on in this book. Now, the question is that those people who have become a prey or a morsel for the beasts, or got burnt to death, or drowned in the sea etc., how can they be given comfort or punishment in the grave? The answer first of all is that the experts in the field of Kalam (Mutakallimeen) Fuqaha, Jurists, and commentators of Hadith have said, “grave” is not only the name of the four cornered deep pit dug in the ground but the noun “grave” is also used for that certain stage in the world of Sijjeen and Illiyeen where the souls gather after death.

The unfortunate souls will be living in Sijjeen whereas the fortunate ones will be in Illiyeen. So, those who have died in the above-mentioned

situations will be reckoned and punished in Sijjeen and the lucky ones will be in the comfort and peace in Illiyeen.

The eminent and traditional way of people dying and getting buried is normal i.e. a four cornered deep pit in the earth is dug and the dead is buried there. That is why people think that is the only meaning of the noun “grave”. But it should be known that, notwithstanding how the dead passed away, the time of Barzakh and grave starts right after dead and continues till Doomsday. It is not the only name of a certain pit in the ground but also for those who have been eaten by a beast, their grave will be there, and the questioning take place in the stomach of the beast. Likewise, under the ocean, seas, stomach of any sea mammal or those on earth, burnt in the fire and turned ashes, falling off a cliff, etc.

Allah is able to do everything whether the people think it is possible or not. Everything is easy and possible in the Sight of Allah. Allah is also powerful and able to gather all the pieces of the dead body and bring it back to life for reckoning. From this we can understand that no human being or Jinn will be exempted from this matter and its reckoning.

Punishment and comfort can also come in any situation and condition however Allah wants. Hence, there is a true even related by plenty of Sahabahs in their own words which Bukhar and Muslim have quoted. The words of Abu Hurairah are as follows:

عن النبي صلى الله عليه وسلم قال كان رجل يسرف
نفسه فلما حضره الموت قال لبيته اذا الخ

The Holy Prophet has said, “One person became very harsh and extreme at the time of his death due to his sins. While on his deathbed, he called his sons near him and told them that, “When the soul is completely extracted from my body then burn my corpse fully into complete ashes and then throw the ashes in the air. By the name of Allah! I say that if he punishes me then will punish me so much that he has never punished anyone before like me.”

After he passed away his sons did as they were told by their father. Allah the Almighty ordered the earth to gather all those pieces and parts of that dead man’s body which is on the earth. The earth gathered every part of his body until he looks like before, and Allah brought him back to life and questioned him regarding he ordered himself to be burnt and thrown in the air in this condition. He replied, “Because of the fear for you in my heart, O Allah the Almighty.”

Thereafter, he was forgiven. According to another narration the man told his sons to burn half of his body into ashes and throw it in the air and spread other half in the sea.

Now, from the above true story it is understood that Allah the Almighty has full might and power over every atom amount of thing, never mind how small or big it may be. He is able to put life into every pieces of the dead body in the sea and in the ashes and take reckoning in that very condition and also give him comfort or pain. In the story, by the order of

Allah the man's entire body was gathered and the soul re-entered. Then, he was questioned about his action.

This proves that he had hope in the forgiveness and mercy of Allah even though he felt to be a great sinner.

Muslim should learn a great lesson from this story. No matter how sinful we are we should never lose hope in the forgiveness and mercy of Allah. Faith is suspended between hope and fear. Both qualities should be balanced in every Muslim.

Allamah ibn al Qayyim writes:

فكل من مات وهو مستحق للعذاب ناله نصيبه منه
قبراً لم يقبر فلو اكلته السباع او امرق الخ

Every person who has left this world and deserves to be punished in the hereafter, then undoubtedly, he/she will be punished whether the dead is in the grave or not. This includes drowning in the water, getting burnt, shot, murdered, eaten by a beast or sea mammal or by falling off a cliff etc. or by getting hang to death. These people are in the same type of punishment or comfort as in the grave.

However, it should be understood that all those events and conditions that take place in the grave are only related to the unseen world. Only after death once can see these things of the Hereafter.

One reason why the eyes of this world cannot see what is happening in the next world is so that human beings can be tested on bringing faith

on those things that are hidden from our eyes. Otherwise, the meaning of Iman bil Ghaib (Faith in the Unseen) will not remain.

When the evidences are authentic and strong than it should bring strong faith on all the important things regarding Iman and Islam. It is not permissible to hesitate an essential of Islam until it comes clearly to our understanding. Islam is not under our understanding, rather we need Islam.

A Few Principles Regarding the Punishment

Compiled by Mawlana Manzoor Nomani

To remove some objections and questions of today's modernists, Hadhrat Mawlana Manzoor Nomani has gathered some headings and principles in his book "Mariful Hadith" as follows, "Prior to studying Ahadith regarding after dead and understanding their meanings, we should remember a few importance principles.

Insha Allah, no objection should remain after understanding and remembering the principles, and laws of Hadith.

1) The messengers and prophets were only obliged to convey those commandments and verses which we (the Ummah) were and is in need of. Those things which had no connection whatsoever with our faith and essentials of Islam were not conveyed to us. It could be that Allah has told the Holy Prophet so many things that was only for him to know and did

not concern the affairs of this Ummah. So, whether we can understand or not we should believe in these things.

2) Wahi- the divine revelation is best and the only way by which absolute and correct knowledge used to come down to the prophets and messengers of Allah. This special link (Wahi) revelation is only related to the Prophets appointed by Allah himself and not the creation or any normal human being. The message and knowledge that mankind can achieve by the medium of Wahi and the example of the Prophets includes, especially, those sciences of information which the human brain cannot reach without the explanation and medium of Hadith and experts in the field of Islamic Theology. This could be further understood by the example of binoculars. By using binoculars one can see far off distances very closely which another person near him cannot see without the help of binoculars.

3) To bring fait upon the Prophethood of a true Prophet and to believe in him as a true Prophet means that we accept and have firm belief on what he says and brings from Allah the Almighty. Also, whether we understand something or not we have strong reliance and faith pertaining its truthfulness. There should not be any doubt in this whatsoever.

4) The Prophets do not say or order something that is out of the capability of mankind. But there is a possibility of a person himself not being able to understand something from the Qur'an and Hadith which are also important according to the wisdom of Allah. If the Prophets kept

telling us those things which everyone can conclude out of their own understanding and thinking, then there is no need of Prophets to come and explain everything to us.

5) The means of acquiring knowledge which Allah has granted and blessed the humankind is very limited. Our eyesight, hearing, smelling, tasting, communication, and travelling etc. are all limited means of acquiring knowledge. The human intellect is very limited. No matter how clever a person is he/she cannot reach the understanding limits of the Holy Prophets. But to an extent even their understanding is limited because the revelation that came to them through Hadhrat Jibraeel or by dreams were only from Allah, the One and Only. Obviously, nothing is limited in the Sight of Allah. Allah has given human the brain power and understanding of study, invention and investigation.

Therefore, people have been inventing new instruments for their sciences in every age. Today, we have the means of man-made telescopes and binoculars etc. which help to see far off distances or enlargement from its original size. Likewise, today we have radios and the entire media system to recall things from far off distance and also to listen to what is going on around the whole world just by sitting in our homes. Telephones, aircrafts etc. are also one of those inventions which have made life easier for the people.

On the other hand, we have various sciences in the form of history, ancient writings, compilations, ancient and new libraries, schools, colleges and so on. Therefore, now it can be understood easily from the above

examples that to reject a fact just because it does not enter the limit of human understanding is sheer nonsense. There are still so many things in the world which are under the human study and investigations. Otherwise, why don't we reject what the scientists and doctors tell us? Why did not the world, especially the Non-believers, believe in what Neil Armstrong saw and heard on the moon whereas they are also human being like us?

So, remember all the human's worldly knowledge, study, investigations and inventions will always have the possibility of being wrong and mistakes. Therefore, there was a need of knowledge and positive sciences from the Heavens. Thus, Allah sent down one or two lakh 24000 Prophets and Messengers with divine revelations through Hadhrat Jibraeel which are clear from any possibility of error. There is no limit knowledge of Allah. If the prophets used to say something which was not in accordance with Allah's wisdom, then revelation used to come down right away to save the prophets completely from mistakes or choosing something not preferred by Allah. It is also the belief of Ahlus Sunnah wal Jama'ah that all the Prophets were infallible (معصوم). The literal meaning of the Arabic word ذنوب (Zunub) is not used for the Prophets in the meaning of sin and vice. They were always spotless from sins. This word is only used for the rest of creation- humankind and Jinnkind.

فافهم وما اوتيتم من العلم الا قليلا

6) Man is a combination of two things; the body and the soul. Everyone accepts that the body is useless without the soul, vice-versa. But we cannot see the soul. So, why don't we reject the heart and soul because of not being able to see them? Regarding such a person everyone will excuse him thinking he lost his senses. Everybody believes that the soul does exist in the body of every living human beings even though it cannot be seen. Now, the relationship of the worldly body with soul is that all the senses including comfort, luxury, grief and pain, injury etc. are felt by the outer body which human can see and feel. The soul cannot be seen but even then, in this word the soul comes next after the outer body in comprehending comfort and pain. It cannot be that the heart and soul is in comfort and the body is in severe pain. In the Hereafter, the body will be next in feeling and the punishment or comfort will, first of all, be felt by the heart and soul. The body will also feel the punishment but will be second in number. All this is what the Holy Qur'an teaches us. It might be that Allah wanted to make the understanding of the Hereafter easier by an example in the world known as dreams. All this can be easily understood by an example. For instance, someone is dreaming some condition and feeling very comfortable. Even though he is asleep, and his soul is enjoying everything more than sleeping person. But he is also enjoying his time in the dream and is feeling the comfort as well.

The person next to him has no clue what is happening. When he wakes up and feels happy inside but outside he wishes the dream was

true. Likewise, a person is having a nightmare and when he wakes up his soul is still trembling, but his body is calm. He feels happy from outside that the nightmare was only a dream and not real. At times, the sign of grief and pain of the soul can clearly be seen on the body on waking up. Therefore, it should become clearer and easier to understand by the above example that the dead in the grave is in comfort or punishment. The feeling of any of these two things is on the soul and secondly, on the body. And people in the world stand by his grave but do not have a clue as to what is going on inside. If the readers ponder over the example they will see that every single word is applicable to the dead in his grave. That is not that difficult at all to understand.

Qari Tayyib's Refutation of the Atheists and Polytheists

Hakimul Islam Qari Tayyib answering the polytheists and communists regarding the matter of the grave say:

The Holy Qur'an and the Ahadith claim and prove that the punishment of the grave is true, and it is a fact without any doubt. Regarding the conditions in the grave, they are not relating to this ending world but those things pertaining to the world of the Hereafter known as the actual world. (This world is like a person dreaming. When his/her actual eyes open he will recognize everything then.) So, it is obvious that you cannot see and understand those things fully in this mortal world.

When a person is sleeping next to you then you have no clue at all

what trails your neighbor is going through. When he wakes up and relates to you everything, you believe him. The reason to all this is that dreaming his body is asleep and the soul leave the body and goes to the World of Mithal, the world of example and similarities. Whatever is taking place in his dreams is happening over there in the World of Mithal. When the soul returns to this body then he wakes up right away. So, it should be understood that the happenings of the Hereafter cannot be felt and understood in this world of dreams but everything that the Qur'an and Hadith have said will be believed and accepted without any objection.

It is mentioned in one Hadith, “النوم اخت الموت” which means “Sleep is the sister of death.” So, the things that happens in our dreams can really happen after death as well. The only difference is that the person in the grave is getting punished. You can only see a dead, useless corpse in the grave. If we try to use our limited power of understanding in these things, then our faith will be spoilt.

If the affairs of the unseen are to be loaded on the human brain and intellect then it will bust and fail by going out of control. The reason for this is that our intellect and brain have not been given an atom amount of power to grasp the affairs of the Hereafter. At such stage there is a need for the Divine Revelation, not the intellect or the brain. These two things become useless at such stage where the brain stops, and the revelation begins.

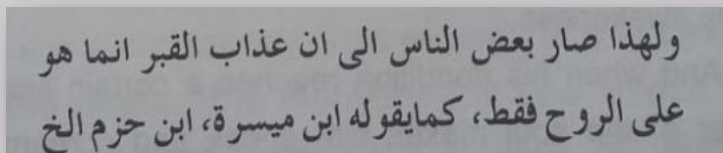
So, it is very foolish to judge the things pertaining to the next world

with the scales of this ending mortal world. For example, if you start weighing gold on the scales of timber, will it be weighed? No, of course not! Everything is judged and weighed with its appropriate and reprimand scales for the correct results. There is also a limit of judging everything.

Human intellect has been given the strength to think and take into consideration the worldly technology and affairs only. Our eyesight has been created for looking, and ears have been created for hearing and listening. Likewise, our nose is for smelling. Mouth is for eating. Then, the boundary and of all these things and part of the human body has been made very limited. Hence, we have the revelation of Allah; free of errors. This instrument of heavenly message tells us regarding the affairs of the Hereafter such as Heaven and Hell.

These things can only be understood by the medium of Wahi (revelation) only. We can even make major mistakes in those things which our worldly senses can grasp. This is in what we can see. We then admit our mistakes as well. Then, what do you think of the affairs of the grave and Hereafter? How can our idea of study and thinking can be correct in the unseen which our eyes cannot see?

Allmah ibn Taymiyyah writes:



ولهذا صار بعض الناس الى ان عذاب القبر انما هو
على الروح فقط، كما يقوله ابن ميسرة، ابن حزم الخ

And some scholars are in the opinion of the soul being punished only. This opinion is of Ibn Maisrara and Ibn Hazm. But most of the

Ahlus Sunnah wal Jama'ah have refuted the above opinion. A great number of scholars believe in this matter just by bringing firm reliance on Allah and the true message of the Holy Prophet. They do not go into observations and investigations pertaining the affairs of the unseen. Both, the power of Allah and the message of the truthful (Prophet Muhammad) is true without any doubt. If we can understand the example of dreams, then we should be able to understand that also.

A person sleeping is going through a dream in which his body is actually lying on his bed, but his soul (Rooh) is speaking, laughing, excited, enjoying his time, eating, drinking, having a party, sitting, standing or he is passing through a dreadful time and scene in his dream. He is screaming, shouting, and calling for help in his dream but awake people see him sleeping on his bed and snoring. They do not have a clue what is going on in his dream. They cannot hear him neither can they speak with him in this condition.

Now, the sleeping-person thinks all this is happening live and in his/her awareness. And when his condition reaches a certain limit the power of the soul makes him speak and scream and even sometimes he will be seen getting up and walking down the staircase of his house and even outside. All this is happening by the push /power of the soul, but he is still asleep. The awake people watching him cannot figure out what is going on (in his dream).

So, if all of this is possible in this world then why do the modernists reject the punishment of the grave? Understand that even here the soul and the body is made to sit up and is given the appropriate amount of life which is not like the worldly life and is questioned in the grave. Over there, the soul will be more active than the body. Even though both will feel the comfort or punishment in the grave.

In this mortal world, the outer body was more active than the body. The soul comes second in this category of the worldly life.

Hafiz ibn al Qayyim writes

واذا كان النائم روحه في جسده وهو حي وحياته
غير حياة المستقيظ الخ

that when a sleeping person's soul is in his body and he is not dead; he is alive, but his sleeping lie and condition is different and separate from the life of a living and a completely dead person. He is in between life and death. It is mentioned in one hadith that sleep is the sister of death. So, just like the above explanation, when the soul is returned bin the dead corpses in the grave then his example will like the above said alive person and in the midst of the dead. In other words, between life (completely awake) and sleeping. If the readers especially the new Mujtahids of this time known as modernists ponder over the explanation of Ibn al Qayyim, there should not remain any question or objection, Insha Allah.

A Strange Incident Related by Allamah Anwar Shah Kashmiri

Hadhrat Allamah Anwar Shah Kashmiri once related his own story by which the above-mentioned details will become crystal clear. He says:

I was four years old when I saw and heard two elders arguing on the matter of punishment after death whether both the body and the soul or only one of them will be punished. These two people were residents and origins of Kashmir. After the argument, they both concluded that both the soul and the body will be punished and felt by both also. They gave an example that a leper and a blind person went to a garden to collect some fruit but one of them was not able to see due to blindness and the other was not able to climb on his shoulder due to leaper. So, they both agreed on this point that the leper will sit on the blind person's shoulder and that the blind person will take him around the garden to those trees from which the leper can pick with his own choice. His eyes

are perfect. This is the very nearest to perfect example between the condition and connection of the body with the soul and soul with the body. This is because the body without the soul is like a solid stone which is useless. The body itself cannot make any movement without power of the soul. Likewise, the soul is also useless without the body to give power and movements. Without the body no work can be done with the soul only. They both need each other. Therefore, when they both can be together on working and other movements in the world, then they both will be together and sharing the comforts or the punishment of the grave. This means that both participate in sins, vice or righteousness.

Allamah Anwar Shah Kashmiri further says, “After 35 years have passed my life, I came across while studying Tafsir al Qurtubi I found Hadhrat Abbas’s certification word to word everything what I heard from these two elderly men arguing, and the decision they made was actually a fact.”

(That time he was only 4 years old. This shows how intelligent he was. The world knows who Allamah Anwar Shah Kashmiri was.)

He further says, “Great philosophers and logics like Aristotle and Yunani doctors will not be able to figure out a fact like this above example.”

Imam al Ghazzali's Discussion

Hadhrat Imam al Ghazzali writes in his book discussion the matter of the punishment of the grave that:

All the Qur'anic verses and Ahadith are correct and true pertaining this matter. The Holy Prophet and the Sahabahs (companions) used to seek refuge with Allah from the punishment of the grave frequently after every Fard Salaat. The hadith regarding two graves by which the Prophet was passing by and he said that they both are being punished is also true and Mashoor. Also, the Qur'an mentions about Pharaoh and his men being put every day and night (in front of the Hellfire) also proves strongly regarding its (the punishment of the grave) existence and fact.

All these things are not only possible but definite and clear from any doubt whatsoever. Therefore, it is compulsory to have strong belief in the essentials of Islam and Iman. One of which is the punishment of the grave.

The rule and principle of the Ahlus Sunnah wal Jama'ah is that anything possible and proven by the Hadith is included among the essentials of Deen.

The Mutazili group denies this matter merely because their eyes cannot see any punishment taking place on the lying dead corpse, and at times they (the dead) become a prey of some beast. This is their grave mistake and misconception pertaining this matter because even though the worldly eyes are not able to see the punishment apparent on the outer body but

inside his soul is getting punished or comfort which cannot be comprehended and felt by worldly people. It is not necessary for the movement of the outer body.

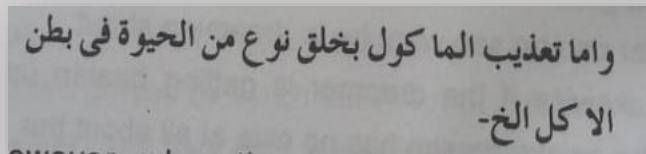
A person awake cannot enjoy the lust that a sleeping person having a wet is enjoying, neither can he/she see what the person is dreaming about. Likewise, if the dreamer is getting beaten up then still the awake person has no clue at all about it. If he wakes up and relate both dreams in details to such a person who does not sleep like the latter person nor is he lustful then this person will obviously deny it straight away. The reason is that he has been getting fooled by looking at the sleeping person who is silent and still.

As for regarding the prey and the stomach of a beast, the final saying is that its stomach will be the grave of the dead (eaten human). This is also possible that the feeling of comfort or punishment could be part of the body along with the appropriate amount of life being re-entered in him/her.

One Objections and Its Answer by Allamah Khiyali

One question rises at this point that when the stomach will be stomach of the beast will be the grave for the eaten human, then the animal beast should also be getting pain.

Allamah Shamsuddin refutes this question/objection of the Mutazillis:



However, when the dead person is eaten by a beast then it is very possible that some kind of special life is given to that eaten human in the stomach of the beast and question will take place in the stomach and that will be the dead's grave until Doomsday.

Everything is easy for Allah the Almighty. The author gives a bright example of a small insect stuck between a cut or a bruise of the body. The insect is getting pain and as well feeling comfort, but the bruised person does not have a clue, nor can he feel anything from the insect's pain and comfort. Likewise, the dead in the stomach will be getting punishment (or comfort) but the beast would not be disturbed. The beast/animal would not feel anything.

What is Meant by Life in the Grave?

When we talk about life in the grave, we are not talking about the life of the world, nor the life of the Day of Resurrection. The life after death in the grave will be something totally between or rather separate from the worldly life and Doomsday. The dead will not be able to move about, talk openly and freely, eat and drink etc. like he used to do in the mundane

world. Over there, it will be totally different. The entire soul will be not entered his/her body but only that amount of life will be given to him by which his questioning and complete feeling of pain or comfort will suffice. This is easy for Allah. He is not dependent on entering the entire soul or making the dead move. It is not also not necessary for the dead to sit up or move like in the world to answer the questions.

An Objection and It's Answer

Another major objection is that once someone is dead he will rot away and turn back into mud and will become part of the earth. Then, after a while grass and other plants come up on the horizon of his grave and the wind keeps on blowing that part of earth to far off distances. Also, some of that mud will be going under water or flowing with water. To gather all these scattered parts of the dead body and give the dead and give the dead his original shape and form and giving him life and then, questioning him is beyond the comprehension of the human mind.

The reason why we cannot see and understand these things is solely because we try to judge everything according to this worldly limited mind which has not been granted the power to grasp the things and affairs of the Hereafter. The life of the Hereafter is forever. How foolish is it that we judge these things on the scale of our limited brain power (intelligent)?! Human does not even ponder on this matter that there is someone much more knowing/intelligent than him/her, and more powerful than him/her.

If the human ponders over the parts of his own body then he will be able to understand more easily that his own existence is a collection of various foods, vegetables, meat, mater, milk etc. all from the various parts of the world.

His/her beginning was from one drop of semen out of millions of drops of semen which his/her parents used to wash away from their bodies. Every drop is created from different uncountable particles of the earth around the universe. That meat that he eats is a part of an animal. That animal grew up on various kind of grass and other animals' foods. Allah knows the best from which parts of the earth these edible things gathered together as a whole in the stomach of an animal, human, and other creations. Likewise, people should ponder over the winds of the entire earth and how it became involved in the nourishment and growing up of human beings and animals by blowing a huge number of different particles of the whole earth in its appropriate place. The same example will be given for the particles and every drop of medicine, drinks, water, soup, milk, blood, juice, fruits, and other fluids.

Undoubtedly, all these things are happening under the power, control, and order of Allah the Almighty who is the One and Only cherisher and sustainer and creator of the entire creation. If a person in solitude ponders just over his own body and existence, then he will become alert straight away by coming to the above-mentioned conclusion.

So, if after death his body goes back to its original particles and spreads all over the universe, then it is not difficult for Allah the Almighty

to gather all these particles again and create him exactly like He did before and also to put life in him and take his reckoning. What is there difficult for the Creator for the entire creation?

One More Solid Answer to the Above Objection

by Hafiz ibn alQayyim

Hafiz ibn al Qayyim says that:

Allah the Almighty has created tree types of universe. One is the universe world which we and other creations are living. Secondly, the world of Barzakh after death and before Doomsday. And the third universe is the Hereafter.

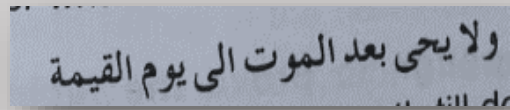
Now, the affairs of the grave will be completely the opposite. Over there the soul will more active in feeling the pain or comfort, and the body will be second after the soul. The life in the Akhirah (Hereafter) will not be like any of the first two (worldly and Barzakh). In the Hereafter, the soul and the body will have the same kind of feeling whether in Hell or Paradise. The connection is direct with the soul. We cannot understand this fully while we are in this world.

Some Ulama (scholars) say that the punishment and comfort will only be with the soul. This is the opinion of Allamah Ibn Hazm and Ibn Hurairah and others. Hence, Allamah Ibn Hazm writes in his book “Al Muhali” that punishment of the grave is true and a fact and also the reckoning of the souls by the angels is also true. The Arabic of this text is:

وان عذاب القبر حق و مشالة الارواح الموت

What Hafiz ibn Hazm is saying is that the punishment of the grave is true which cannot be rejected or misinterpreted. To reject clear thing that has been verified with the Qur'an is rejecting the Qur'an itself. All these

things will be connected with the soul. The body will not have any link with the soul whatsoever according to Ibn Hazm. He further writes:



No one shall be alive after death till Doomsday.

The author has discussed on this matter in details in his book “Al Milal wan Nihal”. Hafiz ibn Hazm point of view is that the relationship of the punishment will only occur with the soul, not the body. He is not rejecting the belief of the punishment in the grave, but he is given a complete quieting answer to the objectors in this matter. What he is saying is that instead of going into details and proofs regarding the body and the soul both being involved in the punishment, my view in this matter should to silent the modernists Why? One of their objections was that when particles and parts of the body will not turn into mud and earth and spread all over the world and come out in the form of trees, plants, grass etc., then how can reckoning and coming back to life and punishment of the grave take place for such a scattered person? How can all these particles be gathered together? Instead of giving other answers, Hafiz ibn Hazm’s school of thought and one opinion is enough to erase their objections. The body is dead and scattered all over the world, but the soul is not dead. The soul is alive and the punishment will be on the soul only, according to the author of “Al Milal wan Nihal”

This is enough to prove the truthfulness of the existence of the punishment of the grave. So, if punishment is on the soul only then whether his body is burnt or eaten by a beast or a sea mammal or died drawing etc. should not be an obstacle to understand this matter and belief of the Ahlus Sunnah wal Jama'ah pertaining the punishment of the grave.

Keep it in mind that the person dies but the soul never dies. There is a special world for the soul after death especially when he/she is not buried traditionally in the grave. So now, what do the modernists mean by rejecting the punishment in the grave? Some Sufis say that the connection will be with the body and soul but like we have read in the previous pages that the heart and soul will be more involved and 1st in the number of the affairs in the grave. The body will be 2nd like the soul is 2nd in the mortal world. The Sufis also say that everybody in the world has another Mithal body in the hereafter exactly a copy of the original in the world. The punishment will take place on the same soul but not on the worldly body but on the Mithali body which cannot be seen by us. That is the reason why we cannot see anything happening to the dead; not even bone or flesh can be seen in the grave nor can anything be heard. In the Ahadith, the Muhadditheen have mentioned that the words بدن و جسم, Badn (بدن) body, and Jism (جسم) body. By the first badn they meant Mathali Badn in the hereafter. This has been further verified by the Ahle Kashf and other books of Tasawwuf.

Allamah Aloosi says:

وقد صح انه صلى الله عليه وسلم رأى موسى عليه
السلام قائما يصلى فى قبره وراه فى السماء واه
يطوف بالبيت

And this is also proven and true that the Holy Prophet has seen Hadhrat Musa standing in his grave and performing Salaat. He has also met him in the skies on the Night of Ascension, Mirage. And also, the circumambulating (Tawaf) around the Ka'bah.

Pertaining the Imamatus (leading the Salaat) in Baitul Muqdis in front of all the previous Prophets himself says which Imam Abu Ya'la has quoted in his book:

قال مثل لى النبون فضيلت بهم

The Holy Prophet has said that (the night) all the Prophets were sent (to Baitul Muqdis) in their second similar body from (which is called Mithali body); I lead the Salaat with them.

Allamah Aloosi has also written that Hadhrat Khidr also meets special people in the Mithali form. It is written in Tafsir ibn Kathir that when Zulaikha was trying to beckon Hadhrat Yusuf that time the Mithali form of Hadhrat Yuqub appeared in front of Hadhrat Yusuf. Overall, if the existence of the Mithali world is accepted by the Muslims, then it

should not be difficult to solve the above-mentioned problems. It rather becomes easier to understand the answers to the questions and objections.

Shah Waliullah's Discussion

Shah Waliullah Muhaddith Dehwi has discussed in detail with sufficient evidences regarding the existence of the world of similiary and sample of worldly body known as Mithali body. His book is very famous and also available in Urdu and English under the title “Hujjatullahul Baligha”. This book was written during the region of the faragis. That time shower of objections on Islam and its beliefs was raining from the west. This boo answers all the questions and objections of the past and is also very useful in the hands of the present Muslim public and scholars. Under this chapter he writes in Arabic, the translation of which is in English from Urdu text is as follows:

- 1) It should be known that there are more than enough numbers of authentic and reliable Ahadith which prove that apart from the worldly given body there is another world hidden from our eyes called the world or samples/similarity. All the human qualities, good and bad are present in that world with its appropriate form and shape. These shapes and form of human beings are seen in the form of qualities and habits during movement and action. There are plenty of other things which have no shape or form, nor can it be seen by us but comes and goes, in and out, from the world of Mithal.

When the Prophet says that, “When Allah the Almighty created ties and kindness, it stood up and said to Allah that this is the place for those who seek refuge with you from breaking (me) relationship(ties) and kindness.”

It comes in Hadith that Surah al Imran and Surah al Baqarah will come on the Day of Judgement in its form and shape and will intercede on behalf of its readers. The shape will be like two umbrellas or a line of birds interceding. On the day of resurrection, all the actions will be coming forward in its appropriate form and shape. Likewise, Salaat will come first and then almsgiving (charity) and then fasting etc. Good and evil will be given different shapes and brought forward to the Court of Allah. The good body or shape will give glad tidings to those who were good and always executed good practices. The bad will tell its doers to save himself/herself but unfortunately, he/she will not be able to save himself/herself.

It also comes in the Hadith that Allah will give every day its shape but Friday (Jumu'ah) will be shining and coming forward on Doomsday. The world will be brought forward in the form of a very old lady whose teeth have gone blue and will be very bad looking. The Holy Prophet addressed the Sahabahs saying, (O people) can you see what I can see? I can see mischief and trouble pouring towards your houses like rain.

All the above things were said to the people of Medina. Hence, after the demise of the Holy Prophet everything he mentioned came true. And till Doomsday they will be coming true. Martyrdom of Hadhrat Hussain

and the murder of Hara like calamities and difficulties came upon the people of Medina.

The Holy Prophet also has said that, “In the night of Ascension (Miraj) four rivers were shown to me. Two observable and two spirituals. I asked, “O Jibrael, what is this? He replied, “These two spiritual rivers are paradise and the other two Nile and Furat in the world.” Once while performing the Salah of the solar eclipse, I was shown Paradise and Hell.

In another narration it comes that the Prophet says, “I was shown Paradise and Hell between the wall of the Qibla and myself.” In this hadith it is also mentioned that he stretched his arms forward to grasp hold of a bunch of grapes in Paradise. And he also moved back in Salaat when he felt the heat of Hell.

He saw those people in that dreadful place who steal the property of Hajjis. He also saw that woman in Hell who was very to her pet cat. And in Paradise he saw that rapist who gave water to a thirsty dog. It is said in another Hadith that Paradise is surrounded by difficulties and efforts and hard thins. And hell is surrounded by carnal desires, lust, comfort and easy thins which displeases Allah. Jibrael says, “Now look at these things.”

It is also mentioned in the Hadith that when calamities come down then Duas (prayers) argue and fight with that coming calamity. Allah has created the (Aql) human intellect and ordered it to be present in front of him. So, it came. When it was told to go back, it returned. It also comes in another Hadith that two books are sent from Allah. This is probably a

hint towards that Hadith which it is mentioned that Holy Prophet came out with two books in his hands and said that in one is all those names who will go to hell, and the other book has names of all those who will enter Paradise.

It also comes (in narration) that death will be brought forward in the shape of a frog and will be slaughtered between Paradise and Hell. Allah has said in the Qur'an that He have sent an angel to Hadhrat Maryam who looked like a young man to her.

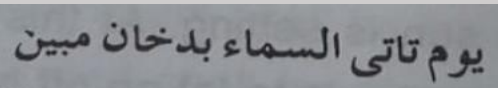
In another Hadith it is mentioned that Hadhrat Jibraeel used to come with revelation to the Prophet and the Prophet was able to see him. He used to communicate with him, but the people present were not able to see Hadhrat Jibraeel.

This is also proven that the grave of a believer will be extended as far as his eyesight reaches. In some narrations 70 yards is the length of the extension. The grave will crush into the non-believers' chests and scatter the ribs apart into pieces. The dead is questioned in the grave. He sees his actions in different forms and conditions. When the angel of death comes, they either come with a silken cloth to take the dead's soul in it. And when the angel of dead comes to extract the soul of a non-believer or a fasiq (open wrong-doer), then they take his/her soul in a tray. The screaming and yelling of the dead disobedient or Kafir person could heard from all four corners of the world except human and Jinns. 99 poisonous huge snakes will be let on the non-believers in the grave which will be biting him till Doomsday.

When the dead is getting buried in his grave then it seemed as if the sun is setting. At this time, he rubs his eyes and tells the angels to let him go so that he can perform his Salaat. The obedient people will be able to see Allah and His qualities in different forms. And the Holy Prophet will go to Allah and Allah will be seen sitting on His Throne (Kursi). Allah will talk and communicate with his servants two by two.

There are still plenty of Ahadith left which are countless. A person who looks at all the above-mentioned various Ahadith will come to three conclusions. Either the outer and apparent meaning will be taken or an inner meaning. He shall then prove the existence of another world which has been discussed. This is exactly what the eminent men of Hadith (Muhadditheen) have done.

Allamah Jalaluddin Suyooti says that this is my opinion and I am firm/steadfast on my words. Second conclusion could be that these things are seen with good powerful eyesight only whether spiritual or vice-versa. And in reality, there is no existence of these things. Abdullah bin Masud taken upon this second meaning or conclusion.



During the time of Hadhrat Abdullah bin Mas'ud, a famine was taking place for some time. During this time if anyone look at the sky, then he/she was able to see nothing but smoke. This is the interpretation he took from this verse mentioned-above.

Ibn Masjishoon says that whenever in the collection of the Ahadith it is mentioned that on the Day of Judgement Allah will be seen by the believers and communication will also take place between Allah and His creation (human beings). This actually means that Allah will grant the believers a new power and special eyesight through which they will be able to see Allah and also be able to communicate with Him. They will also be able to see Allah coming down from the heaven and skies on Doomsday.

Otherwise, the actual thing is that Allah is One and Only. He exists. He is independent from all the necessities of the creation. His movements, speaking etc. will be nothing like the example of the mortal world. There is a need of never-ending life and body to understand the above matter fully. All this will take place so that everyone knows that Allah has power and control over everything.

And the third meaning/conclusion that could be taken which is not accepted by the author is that some other meaning be taken from this verse. This opinion is not from the Ahle Haqq (People of Truth).

Imam Ghazali's View

Hadhrat Imam Ghazali further explains these three views in his own words:

The apparent meaning of the above-mentioned Ahadith is also correct but the interior and secret meaning can only be understood by those who are able to observe through their spiritual and interior eyes of the heart.

This is not the job of everyone. Therefore, the apparent meaning should be also be accepted instead of rejecting it completely. The lowest level of faith is that whether someone understands something or not from the Ahadith and Qur'an i.e. from the complete law of Islam he/she should accept it without any objection. If someone says that we have dug the grave of a non-believer so many times but we could not come across any punishment so who could accept something which is observable?

The above question is answered and solved in three ways:

1) Firstly, everything, whether we can see or not, has its own appropriate place, time and situation. Verily, the non-believer (dead) is being punished and bitten continuously by poisonous snakes etc. These things are present and executing its fixed duty in its own place by the order of Allah. These things cannot be seen by us because they have connection with another world called Malakuti which cannot be seen with the worldly eyes and life.

The Sahabahs have full and firm belief that the angel of revelation used to come to the Prophet, but they were not able to see the angel. There are plenty things which the Holy Prophet could see with the favor from Allah and the Ummah cannot see. But the companions had no doubt at all regarding the Holy Qur'an and Hadith, Shariah.

Those modernists who find difficulty in believing these things will hesitate to bring firm belief on divine revelation (Wahi) and on the angles. Even after investigation in these things, they do not seem to accept the messages in the Qur'an and Hadith regarding belief. In this case, they will

have to renew their Iman because rejecting these essentials of Islam and faith (iman) is infidelity (Kufr). May Allah save us from going astray!

If they do believe that something might be possible for the Prophet to see which we cannot see, then there should be no objection or question remaining. Just like the angels, they are not like human beings. Likewise, snakes bite the dead which cannot be seen in this world. Also, we are talking about snakes of the Hereafter, not in mortal world.

2) Second solution to this is that same detailed example of a sleeping person dreaming which we have already discussed. This worldly life is also a dream compared to the life after death.

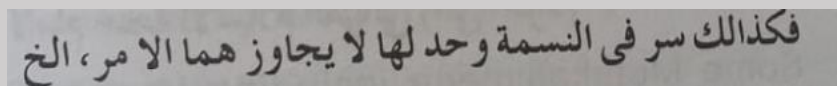
3) The third and final solution/answer is that a snake does not harm you by itself, but it is the poison which harms you and results in severe pain and even death. Even the poison itself is not strong enough to kill but it is the reaction and signs of that poison on the person body which results very badly. The poison is just a means through which effect takes place. Likewise, if the same kind of pain is felt through some other reason apart from the poison of the snakes, then that will be very painful which will not be anything less than the snakes bite and poison. But to make someone understand the feeling of your pain you will have to compare your problem with the snake's poison.

For example, if a person without cohabitation with his wife, he feels exactly the same enjoyment and lust in a dream or through some other means, then to express his feelings and enjoyment he will have to mention sexual intercourse even though the reason and means was something

completely different. Therefore, it should be understood that sometimes the reasons and means are related to express the actual or nearest feeling. The purpose is not the actual reason and comparison of the likeness. Likewise, when someone dies, his bad habits in the world will be given a form or body and these bad habits will be punishing the dead. And the feeling of that pain and punishment is nothing less than the poison or snake's bite even though the snake might not be present."

In the Light of Various Ahadith

After proving the existence of the Mithali world Shah Sahib explains further in his books under the chapter "The Reality of the Soul" that

A rectangular box containing Arabic calligraphy in a cursive script. The text reads: "فكذاك سر في النسمة وحد لها لا يجاوزهما الا مر، الخ".

In short, the author is saying that there are two types of soul. One is called Hawai i.e airy which is known as Nasma also. Second is the actual and real soul. The airy soul is like a transport for the actual soul. At the time of demise from the world, both types of the soul leave the entire body.

After this, the airy soul is given a body of light or darkness according to the dead persons' actions in the world. This included all kinds of movements and tenses of a normal body but in a different form and situation. All kinds of punishment, pain and comfort will take place due to the new clothing of light darkness. This will only continue till

Doomsday. On rising from the grave towards resurrection the dead bodies and soul will be given another new body which will be slightly different and altered from the body of Mithal and worldly body. With this new body he/she will see the rest of their actions and practices of the world.

Investigation of Shah Abdul Aziz

Hadhrat Shah Abdul Aziz Dehlwi, may Allah have mercy on him, writes in “Tahqiqur Roo’ya pertaining this matter that:

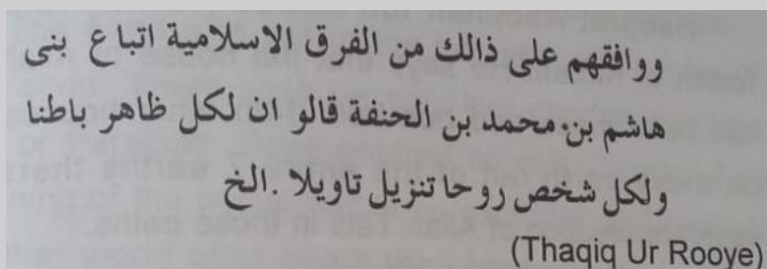
ووافقهم على اثبات هذا لعالم بعض المتكلمين كما
الامام حجة الاسلام الغزالي (الى اخره)

Some Mutakallimeen including Imam Ghazali, Imam Ragib, Imam Fakhruddin Razi etc. have agreed on this matter of the existence of another world called the World of Mithal i.e. similarity. Therefore, Shah Sahib quotes the statement of Farabi who also agrees with Arastu that:

وقال الفارابي هذه الا نفس اذا كانت ذكية وفارقت الخ

Farabi has said that when the Nafs becomes mature and shrewd a new life runs in his body. He/she has a different feeling and better understanding than before. Now, whatever consequences his soul is made capable for, he sees through dreams in this world. They are just an initial glimpse

which he carries in his thoughts and that is what he sees while sleeping.
The reality of this will be shown in the next world.



And among the Islamic sects Bani Hashim bin Muhammad bin al Hanafia's followers have also agreed on this matter.

They say that every external has an internal and every living creature has a soul. And in the world of Mithal (Similarity) there is a (photocopy) example of every human being living in this ending world. In simple words there is another person exactly in the form of every individual in this world. Hadhrat Ali also liked and preferred that world of Mithal (sample of every man in this world) for his son Muhammad bin al Hanafia. All the Sufis have agreed on the reality of that world of samples or similarity.

Hence, Shaikh Akbar writes in the 8th chapter of his "Futuhaat" that Allah has created a special world out of so many worlds for his creation. And almost every happening and living in that world is similar and very near to the conditions and happenings of this world which we are living in.

Only an Aarif Billah can see that world. He looks towards the condition of his soul over there.

Hadhrat Abdullah ibn Abbas related a hadith of Kabah. He says that the house of Allah has been made and built from 14th other houses. And on every earth out of the entire 7 earths, there is a separate creation of Allah in those earths.

Mawlana Ashraf Ali Thanawi's Statement

Hadhrat Mawlana Ashraf Ali Thanwi has also proved these matters of belief. He writes:

This world which we are mentioning to be between this present world and the hereafter is proven conspicuously. After accepting the above-mentioned world, questioning and objections on the Holy Qur'an and Hadith do not remain.

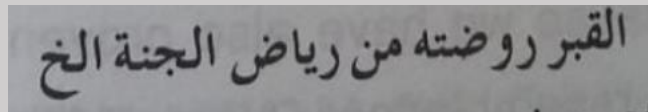
For example, that Hadith in which it is mentioned that the dead's body in the grave will be squeezed by the two walls of the grave until both sides of the chest and ribs will crush into one another. One question/objection which is raised on this Hadith is that when we dig the grave again we cannot see anything happening. The reason to this is that we try to judge and understand everything by our own world ending and limited intellect.

We want to see, comprehend and observe everything in the Hereafter in this world which is not possible. The worldly eyes are not fit

for this purpose. The earth and soil of the Hereafter will not be like this world. There will be only two abodes over there, Hell or Paradise. So now if the meaning of the above Hadith be accepted and taken for another world after death than because those things and matter will the earth and floor be alike. What is meant by this Hadith? What is meant by going to Hell or Heaven?

Therefore, someone can misunderstand this Hadith and verify the saying and meanings of the worldly scientists. So, it should be known that some scientists have entered the fold of Islam. They say that these are only examples. So, these people are only believing in the spiritual punishment. They cannot see anything in reality.

It is narrated in one Hadith:



The grave will either be a garden of Paradise or a pit of Hell.

Objections will never end until we do not believe in a third world called the World of Mithal. The reason to this is that it (the World of Mithal) resembles the

Hereafter and this world. In this sense, according to this world (of Mithal) will be the Hereafter and according to the Hereafter, it will resemble to this world (mortal). For example, the main entrances of a garden will also be included in the garden following the actual garden when you go inside.

Yet another example is a jail is not your house but following your actual house this jail will also be taken in this similar meaning.

Therefore, after death there will be a Mathali body for the soul which will be different from the worldly body. This Alam (world) is known as the grave. Grave is not only the name of a four cornered wall or pit dug for the decease. We have discussed this before. Whatever situation, condition, and place a person passes away that condition and place become his/her grave whether he is killed, murdered, eaten by a beast, drowned, hanged, burnt to ashes etc.

The question is that how can the dead be reckoned and punished when he/she does not remain anymore? We have proven the existence of the World of Resemblance (Alame Mithal). His soul is given another body, so how will he be punished over there? A little can be seen and understood regarding this world in our dreams, but to comprehend the reality is impossible in this world.

Over there, the eyes of reality will open, and the world life will seem like a dream. If someone rejects a dream of a person who has related his dream to that person, then he has the right to reject as well. But because everyone accepts and experiences their own dream, they do not reject. When the Prophet informed the people something similar to what they see and pass through their dreams, they reject straight away. This is very strange and cannot be understand.

The soul itself does not cherish, rather it stays in its normal condition even after the person's death. His worldly body starts rotting

and the soul is put inside another body connected with the World of Mithal. This new body feels all the pain or comfort. The new body of that Mathali World is more than his world body. But this body will only last till the end of Barzakh whereas in Paradise and Hell the worldly body will be returned, and all the comfort and punishment will be felt by the world body.

Investigation of Qadi Thana Ullah Regarding this Matter

Prior to any further information it is very important to know and understand the place and stations of the souls after death? Where do they go?

Regarding this matter, there are plenty of Ahadith with their differences. From the commentary of the word or verse of the Qur'an (Illyeen and Sijjeen), it is understood that the good souls will make their abode in Paradise and the bad ones in Hell. The Hell is situated under the seven earths and Paradise is situated above the seven skies and The Throne of Allah.

The lengthy narration of Hadhrat Bara bin Azib prefers his opinion that the souls enter and stay in the grave. The above mentioned 1st and 2nd narration seems contradictory but actually there is no contradiction in these two narrations.

- 1) The abode of the good souls will be in a special place called "Ilyeen"
- 2) Another Hadith says that obedient souls will live in Paradise.

The solution to this seemingly contradiction is the both places is above the seven skies and near the Throne of Allah. The Qur'an says:

عند سدرة المنتهى عندها جنة المأوى

This also proves that Paradise is near Sidratul Muntaha which is in the seventh sky. The Paradise dweller's will be visiting both places which will be closer to each other. Bad souls will go and stay in a place killed "Sijjeen". This is a dreadful place under the seven earths. And Hell is also beneath the seven earths. These things are proven by the Ahadith of the Holy Prophet. Therefore, there is no objection left remaining.

Under the commentary of Surah Naziat, Qadi Thana Ullah Panipati has solved plenty problems and objections pertaining this matter. It is proven from the Ahadith that the inner-self (Nafs) is an airy body and the other is the solid body. The first one is not seeable but the second (solid body) is seeable. In other words, the soul is airy; the nafs is very fine and delicate while the body is dimensional and seeable. This nafs is in every dense animal's body. This body is a combination of four material elements: fire, water, air, and soil.

The doctors and philosophers call this Nafs the soul (Rooh). But actually the Rooh is a name of an incorporeal substance which is airy and fine; an order of Allah.

قل الروح من امر ربي الآية

The body and Nafs connections with its Rooh is till death. After death everything dies and the Rooh remains alive. The life of the entire body and whatever it contains depends on this Rooh. In other words, it is the Rooh of the Rooh. The nafs is alive due to the rooh and the body through the nafs. Only Allah knows the reality of the connection between Rooh and the Nafs. And this dimensional body which is called nafs is like a mirror. This is as if the Nafs has been placed in front of the heating sun and even though the sun is shining everything, but it seems as if the Nafs also becomes shinny and starts to light everything up. Likewise, if this Nafs acts according to the commandments of Allah and the method of the Prophet and strives and struggles in the path of Allah, then this Nafs becomes shiny, clean, and pure. If this light is very strong then it also effects plenty of other (Nufoos) people's inner selves.

Otherwise, if the situation is vice versa than Nafs becomes involved in the dense unclean body with the body. This is the body which the angles take up to the heavens. Then, it is brought down with great respect and honor of its shining. Otherwise, the doors of the skies are closed upon his entry and his soul is thrown from the skies to the bottom of the earths. This is the fine body regarding which the Holy Qur'an mentions that, "We created him from the soil of this earth and We will return him back to that soul then he will be created again from the same soil." This is the body which becomes shiny through good actions, and dark and smelly due to bad and sinful actions.

The actual soul which is airy does not die but it is connected to the

Nafs in the world only. The punishment and comfort of the grave will be felt by the Nafs with the Rooh will be sent to Ilyeen or Sijjeen. But, because of the worldly connection good and bad with the nafs of the Rooh will be slightly affected indirectly. Therefore, there is nothing wrong in saying that the Rooh will be in the grave. The meaning will always be Nafs over here. Regarding the Rooh being and dwelling in Ilyeen is also correct in the meaning of Rooh Mujarrad Sahih. Now, there remains no contradiction nor any objection on these narrations regarding this matter of the grave.

The Difference Between Rooh and Nafs

Allamah Idris Khandhelwi writes with difference of opinions that Rooh and Nafs is the name of one thing i.e. two names of one thing. Or two separate substances with its own nature. The scholars have differed a lot in the actual meaning and reality of the two substances. Some say Rooh calls man towards the Hereafter while the Nafs (inner-self) calls man towards world and vice.

Ustadh Abdul Qasim Hashiri says that the center and root of good characters and habits is the Rooh while the center of bad characters and habits is the Nafs. But both share the same in being fine, delicate, not able to see, and not touchable body. just like the angels and devils. The difference between them is that angels are created from (Nur) divine light and Satans and devils from Fire.

Punishment of the Grave and Some Intellectual Evidences

A Muslim should not be in need of any proof other than the Qur'an, Hadith and Ijma Ummah (Consensus of the Ummah). But nowadays, this age of materialism and self-study has forced us to answer modernists and the new generation with intellectual evidences. We have already given rational evidences according to today's understanding and materialistic minds which does not understand anything beyond what he/she can comprehend, see, feel, and understand. Therefore, we are mentioning some extra proofs as follows.

1) If you are astonished and surprised by what the Qur'an and Hadith says about the Hereafter and the grave, then we say that here are much more strange incidents that took place during the Holy Prophet's lifetime. However, every Muslim should have strong belief in these things.

The Angel Jibrael used to come to the Holy Prophet and talk with him in the form of a human being while the people (Sahabahs) sitting in front of the Holy Prophet do not have a clue what is going on nor can they hear a sound or a whisper. This was the situation with all the previous prophets also. Likewise, the Prophet used to talk loudly with the Jinns and the audience (Sahabahs) present are not aware of this. Also, in the battlefield in the presence of the Muslims, angels came down from the

heavens and beat the non-believers and screamed at them but the Muslims do not have a clue nor can they hear or see anything. It is also proven from numerous Ahadith that the two angels namely Kiraman and Kitibeen communicate with each other, but people cannot hear. We have already mentioned regarding dreams.

If these above-mentioned things are accepted by the people especially dreams, then what difficulty do we get in believing in the affairs of the grave and Hereafter.

2) In this day of media, we can listen to the live voices of east and west on the radio while sitting in our homes which cannot be heard outside in the air. So, why reject the punishment of the grave?

3) The punishment of the grave and its comfort is a fact that cannot be denied. But often it happens so that something is being felt but is not touchable or seeable. On the other hand, we can see the consequence and signs of it. We also believe in the existence of many things which our eyes cannot accept. There is a special gas spread in the air but no one can see it. Light, and brightness also relies on this type of gas which is called ether gas. But no has rejected this reality.

4) All the information the Holy Qur'an and the Sunnah has given us regarding the Barzakh and Hereafter is true. Allah has sent his special appointed messengers and prophets among people who cannot lie and related to the mankind something which is beyond our understanding. Either the Holy Prophet has seen things relating to the Hereafter and Barzakh or the angel(s) have seen it. Also, it is an accepted principle

according to the philosophers and doctors that it becomes compulsory to accept something which a true messenger has said and is also possible intellectually. The message of that person who can see is proof for a blind person but not its vice versa. So, just because we cannot see something or understanding something is not enough to reject a true messenger's message who can and hear what we cannot see and hear.

5) A baby stays in its mother womb for approximately 9 months and 10 days. During that time if someone tells the baby that you will very soon be entering to a huge world. You will be able to eat, play and live happily. Then, perhaps the baby will not believe. The reason is that the inside of the mother's womb is very small, dark and limited. There are no instruments there for the baby to understand and accept these things. But after birth all those things that were probably impossible for the child to believe or understand begins to penetrate his life practically. This clearly proves mankind returning back to where he/she comes from especially Barzakh,

People cannot listen to everybody talking at once. Allah is telling him that just like people cannot listen to everyone talking, notwithstanding the presence of plenty voices in one's vicinity, likewise he/she does not have the power, or rather has not been given the power to listen to the punishment of the grave.

6) This world is the house of reasons (Darul Asbab). The management of this world is combined and related between reason and the Creator of that every reason.

Whatever happens and takes places in the universe happens by the order of Allah. For example, fire. Philosophers have ruined their own faith and minds along with ours. They say that fire burns, water runs, or water is cold naturally, ice melts and the wind blows, cloud brings rain etc. Let it be known that this is full of nonsense (because these things abilities are given by Allah). It is the belief of every Muslims, rather every human, that whatever happens here comes with a reason of some sort. Nothing takes place without a reason. The Muslims believe that the Creator of reasons is Allah. The Almighty Allah is the one who orders the fire to burn. It cannot burn but its own wish. Otherwise how did Hadhrat Ibrahim stay in the fire without any clothing for 40 days. The Qur'an says that it was cooled down by the order of Allah.

The philosophers also say that some object is in front of two people. Both will see that object. It is impossible for one person to be able to see and one not be able to see. This is also full of nonsense because it daily happens that something small or big is put down in front of me by my hands, but I am searching for it. Suddenly, somebody comes and points towards that thing which was right in front of my eyes. So, it should be understood that the Creator of reasons, feelings, and tenses etc. does not have to take place or create that reason in a certain place according to our experiences. Something can be absolutely perfect in our eyes, but Allah knows the reason when and where. These philosophers have rejected the existence of Allah. They are astray and also leading the people astray.

7) In the initial verses of Surah at-Takathur it is mentioned clearly

that negligence of man is only up to his dead and the grave. After that his actual eyes open and all the reality comes clear in front of him. This is impossible for a criminal not being worried and afraid. This criminal is always frightened that he might get caught.

8) If the world can accept the visit to the moon by three Americans and other scientific inventions which are efforts of mankind, then is not Allah the Magnificent Creator of all beings more powerful and able to give comfort and punishment in the grave?

“The Other Side of the World” by Mufti Taqi Usmani

9) Hadhrat Mufti Taqi Usmani has just forwarded an article to the Jang newspapers under the headlines Zikr and Fikr- The other side of the world. He quotes from Raymond Amoodi, a famous author's book in which he has written that, “ The author has compiled a book in which he has gathered and selected very interesting, or rather amazing stories and events about those poorly and sick people who had just seen the footstep of death and then, returned back well and sound. (Footstep i.e. They were close to death but did not die in fact.)

The author writes in details what they saw on the footstep of death. They are those ill patients regarding whom all the doctors have agreed after checking that they have passed away. (This situation is known as Sakta in Urdu- translator). Afterwards their chests and hearts were rubbed, and their body was massaged due to which they return to their

senses and it was found out that they were not actually dead.

Doctor Mudi has taken an interview of 150 patients in this regard. The patients were all aboriginal. Every patient related his story. We are writing down those common elements which were found in every individual patient's explanation.

“A person is very close to death. His/her physical condition and function becomes weak and useless that the doctor writes down and signs a death certificate for the patient. But actually, he is not dead. He can hear every sound and talk around him. But he does not have the strength to speak. Suddenly, he begins to hear strange loud noise full of chaos and pain. Along with this he feels as if he is passing through a tunnel very fast indeed. Then, suddenly he feels as if he has emerged out of his body. From a distance he keeps on staring at his body. He sees that he is standing somewhere very famous and identifiable, and his body is lying down on a bed with people surrounding it. And his doctor is massaging his body especially the chest and heart. And also, they have to put him on an oxygen giving life support machine. They are trying to bring him back to his senses or life (according to them).

Then soon the body tries to wake up. Then, he feels that this new condition is different than the other. Over here standing, he got a body which is very different than the body which he has left on the bed with the doctor. In this very condition after a while he begins to see his friends and relatives who have passed away before him. Then, he sees a light coming towards him telling him to take his own reckoning of his life. Then, that

light brings forward all those things and actions that he has done in the world. Then, a certain stage confronts him where he is topped and cannot proceed any further. When he reaches close to that barrier he hears a voice saying, “Go back! Your life has not ended. Death has not come to you yet.”

Then he returns back to his body which he left on the bed in a unknown way. When he returns back to life from this condition and recovers fully he wishes to relate the whole story to his friends which cannot be fully explained in words. Secondly, people will jester and make a joke out of him. Therefore, he prefers to stay quiet.”

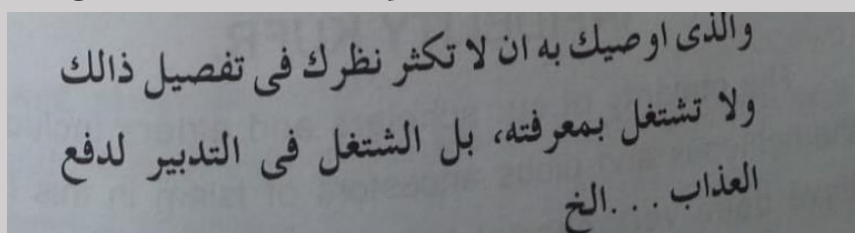
Mufti Taqi Usmani writes after taking a review on this that all the patient saw could be slight glimpses of the life after death. But it can never be the affairs of the grave or Hereafter because there is no life nor returning back after death.

Our Prophet, the last and final of all the Prophets, has already told us by the way of Divine Revelation pertaining the life after death and how to prepare for the Hereafter and a good death. The Qur'an and Sunnah is sufficient for us. There is no need of verifying or using stories like the above as a proof. But some of the above-mentioned elements are common between the two towards which there is some hint, verification mentioned in the Holy Qur'an.

An Advice from the Scholars of Islam

All the scholars and jurists of Islam are of one solid opinion that the punishment of the grave is a fact. It is kufr (infidelity) to reject something which is proven conspicuously and by the consensus (Ijma) of the Ummah. This is a solid essential and one of the major beliefs (Aqeedah) of Islam and Muslims.

Keep it in mind that to understand the Holy Qur'an and Ahadith fully and accurately we have to and must refer to the knowledge and explanation of our pious elders, especially the Sahabahs, saintly and pious people of Allah. This is because they were close to the time of the noble ages of the Prophet and his companions. Then, we should refer to those who followed their footsteps on this field of Deen with piety and fear of Allah. Other than this, there is no other way towards salvation and success. To be self-opinionated in every matter and affairs of Islam, Shariah, Qur'an and Sunnah etc. is an international poison which will lead the modernist and such people straight to Hell. In Ihya ul Uloom Hadhrat Imam Gazzali writes an advice as follows:



My advice and counsel is that to not fall into too much investigations and detail pertaining this matter of the grave. Instead worry and prepare for salvation from the punishment and torture of the grave.

If you abandon worshipping Allah and fall short in obeying Him while engrossed in the search of its reality, then your example is of that person who has been captured and brought in front of the king. On his approach he announces that the criminal's hands, nose and ears will be cut off tomorrow. The criminal spends all the night thinking very deeply regarding which instrument is going to be utilized for his punishment, "Is he going to cut my hands and nose with a knife, or blade or sword" while this foolish person should be worrying and thinking how to escape and save himself before tomorrow."

The Punishment of the Grave and the Matter of Takfir

The majority of our scholars and elders including the righteous and pious ancestors of Islam in this field have been very careful indeed regarding issuing a verdict of Kufr on someone. They do not easily without any hesitation call anyone a Kafir. For days, weeks and months all the eminent and capable scholars will gather and discuss over their matter with their own investigations, experiences, information, and studies. When they form a consensus on a matter, then they advertise the Fatwa as an issued and verified signed and agreed verdict- Fatwa.

This is also an accepted principle of most of the Ahlus Sunnah wal Jama'ah (Sunnis) that if there is 99 possibilities of Kufr in the person saying and only one sign and possibility of Islam from him, then even in this situation he/she will not be rendered as a Kafir. Many jurists say that if

that person clearly says or does something or expresses a belief that is clearly Kufr, then all the possibilities of him being a Muslim will not remain valid any longer; therefore he/she will be rendered as a Kafir.

Until the matter is not crystal clear and conspicuous, the Islam Law will try to save such a person from Kufr, infidelity. But rejection of the punishment of the grave and other matters related to the next world is undoubtedly Kufr. And misinterpretation of the Holy Qur'an and Ahadith is very sinful which entails a heavy and dangerous aftermath. Below, we will mention some Fatwas and statements and final relied upon decisions of the jurists (Fuqaha) of this Ummah.

- 1) Performing Salaat behind a person who rejects the intercession of the Holy Prophet, Kiraman and Katibeen, the rooyat (seeing) of Allah and also rejects the punishment of the grave is not permissible nor shall the Salaat be valid because such a Kafir. (Kulasatul Fatiwa vol 1, pg 149)
- 2) Hafiz ibn Hammam is also of the above mentioned opinion of the eminent jurists. He also says that the actual reason to this is that the matter of the grave is proven by Tawatur (continuous authenticity) from the Holy Prophet.
- 3) Hadhrat Imam Qurtubi writes: Oh brother! Let it know and remembered that the punishment of the grave is true and a fact. This includes the comfort and blessings as well. Only the Jinns and mankind cannot hear the noises of the punishment of the grave. He

further writes that whosoever rejects this matter is a **Mulhid**
(Atheist/Communist)

- 4) Rejecting the intercession for the major sinful persons and rejecting the punishment of the grave, and seeing of Allah and rejecting **Kiraman** and **Katibeen** , then such a person is, unfortunately, a **Kafir**. Allamah Suyooti writes in two of his famous books that there is no doubt such a person being a **Fasiq** (transgressor) and **Mubtadi** (innovator) who rejects the existence of the punishment and comfort of the grave.

Take Heed and A Good Lesson from Some True Eyewitness Incidents of the Punishment of the Grave

The usual and common routine and principle of wisdom of Allah is to keep the affairs of the grave and Hereafter hidden from our worldly eyes and beyond our limited power of comprehension. The reason to this is that mankind and Jinnkind have been put to a trial of tests and under a short period of examination. If we were to see everything of the next world over here, then the purpose of our creation breaches and does not remain. This is called **Iman bil Ghaib** which is to believe in the Unseen proven from the **Qur'an** and **Ahadith** whether we understand or not. After dead the actual eyes will open and the reality of all those things and affairs of the Hereafter and the grave will become crystal clear in front of our eyes. Then it is too late to

bring Imaan and belief in the truth and in the Oneness of Allah.

Zaid bin Thabit narrates a hadith from the Holy Prophet as said, “This Ummah is examined in the grave. If I did not fear that you people will leave your deceased and dead where they are, and you will not stop burying them, then I would have requested Allah to show you the punishment of the grave which I can hear the most.” Sometimes under special circumstances and wisdom these things do appear in the hands or request of a saintly or Godly person. This is to show proof to the rejectors and enemies of Islam and it also could be a source of full Hidayah (guidance) for those people. But things like this seldomly happen. Therefore, there is no contradiction and the Hadith and these incidents.

Imam ibn Qayyim writes after a lengthy discussion and plenty incidents pertaining the affairs of Barzakh in his famous book “Kitabur Rooh” that:

These incidents which I have mentioned in this book is very less. There are plenty more innumerable incidents also verified and compiled in books for which this book is very brief and has no room for the gathering of all those incidents. From time to time Allah reveals these things in real life to any of his bondsmen he wishes considering some wisdom and guidance.

This is talking about while being awake and live. Otherwise, there are much more incidents which generally take place in our dreams.

There is no need to reject this but there is some mischief mongers modernists and communistic people who reject these things just because they have not seen it and understand it. Below we will mention some horrifying incidents which we can take heed from.

Hadhrat Ayyub narrates that once the Holy Prophet was passing by a certain place during sunset. Suddenly, some strange noises were heard. The Prophet said at this that this is the noise and (screaming) of two Jews. They are getting punished very severely.

The Corpse of a Murtad (Apostate)

Hadhrat Anas narrates that one hypocrite (Munafiq) expressed himself as a Muslim who was given the duty to write down the revelation by the Holy Prophet. This person did not remain as a hypocrite for long. Soon afterwards he became an open Kafir (infidel). The Prophet felt very bad and disturbed on hearing this. Due to this the Prophet said that, “Now the earth will never except his body in her.” Hadhrat Anas says that after his demise Abu Talha came and informed me that he has seen his dead body rotting away in top of the earth rather than beneath it.

Punishment Due to Impurity and Talebearing

Hadhrat ibn Abbas narrates that the Holy Prophet passed by two unknown graves. He remarked that the dweller of these two graves are being punished. And that also due to two small ordinary things (i.e uncleanliness and talebearing).

The Consequence of Being Rude

Hadhrat Amash says that an unfortunate person used to come and urinate daily on the grave of Hasan bin Ali. After this, this person became mad. He was shouting and barking like a dog. Some people say that even now those screams and noises could be heard.

A Black Snake

It is narrated from Yazid bin Ziyad and Ammar bin Umair that when Ubaidullah bin Zaid was killed and his head was separated from his body and brought in the court. A huge black snake was seen coming towards the tyrant's face and entering through and out from his mouth several times. Then, it disappeared. People present at that time were dumb stuck and astonished at this unusual scene. They looked for the snake and it was not to be seen anywhere.

A Frightful Scene

Hafiz ibn Qayyim says that a person came to a blacksmith in Bagdad and sold some nails. The blacksmith had some more nails in his shop similar to those ones sold to him. The blacksmith tried his utmost best burning nails but he became hopeless. He was looking for the owner who sold these nails to the blacksmith. After a long search he found him sitting near another shop. He approached him and asked him regarding from where on earth did he find these nails. (They were so strong that even a blacksmith couldn't soften them.) First of all, he was not ready to tell him the full story. People were surrounding him from all sides. There was no way out of the crowd. So, he called out saying, "I have brought these nails after digging a grave. These nails were stuck on the dead person's bones and joints. I, myself, found it very difficult and became hopeless on taking these nails out. So, I took a big stone and broke his bones into pieces, then did I manage to separate these nails from his body." (Kitabur Rooh)

Flames and Smoke of the Grave

There was a person who was very punctual and regular for his daily 5 times Salaat and along with having a good character, he was very generous as well. When they started burying him the earth forced the corpse outside. This happened about four times on a trot. Finally, they managed and succeeded in completing the burial. They also recited Fatihah and prayed for the dead person. When they returned back, they

had just moved a few steps from the grave when suddenly they felt as if the whole earth was rumbling and shaking under their foot. They looked back at the grave and what a frightful scene fell on their eyes! They were astonished and frightened. They saw that the grave has cracked, and it was creaking. Flames of fire and smoke was rising from inside the grave. Loud screams, shouting and yelling was heard clearly from the grave. People were very worried. What mistake has this man made that he is being punished so severely. Afterwards, they were told that he became an official laborer under the government rule through bribing by force. He used to spend from this Haram money.

In 1992, a police officer Rawalpindi who is buried in Rata Anral grave. When this dead police officer was getting lowered in the grave, the grave used to bend completely to one of the sides. This happened a few times to such an extent that it became impossible to bury him. Finally, they had no other option other than supplicating for him, then by force, even though the grave was bent, they just pushed the body inside. May Allah save us from these conditions.

Getting Buried with The Television

In the month of Ramadan, a mother once told her daughter to prepare food for Iftari because some guests are also arriving. She did not listen and told her mom that today there is a special film coming on the T.V. She went to her room, locked the room and was engrossed in

watching the film. Her mother was calling her several times to come and join in with the guests in iftari. But there was no reply. She went to the door and called her, banged the door but still no reply. The girl's mother got really worried. She broke into the room and found a T.V open and her daughter lying dead on the floor on her face. They tried lifting the body but it was so heavy that they failed to lift her up. After a long, an Alim was called over. He lifted the T.V. first. Whenever he used to lift the T.V. up, the girl also used to come up with the T.V. If they put the T.V. on the ground, the girl would also go on the ground. She could not be separated from the T.V. in any manner at all. Her Janazah was performed with the T.V. and then, she was buried the T.V. Firstly, the only girl was buried. When they started returning with the T.V., the body was thrown out of the grave. This happened a few times. Finally, they had to bury her with the T.V.

A Final Appeal to Our Muslim Brothers/Sister

We should take great heed and learn a good lesson from these true incidents and prepare for death and the Hereafter instead of wasting our precious time trying to debate about the matter the Ummah has already agreed upon and brought Iman in it.

اللهم اخفظنا من فتنة النار وعذاب القبر امين
By ABU SALMAN BIN ZAR MUHAMMAD
Completed on Friday. Translated by
ABDUL LATIF CHOUDHURY.
11.15 pm 11th september 1998.
JAMIA FAROOQIA, KAR. PAK.